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Current Anecdotes

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♦ ♦ Sermons, and Methods of Church Work ♦ ♦

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Illustrations of Mark Guy Pearse.

[One of the most prominent Methodist or Wesleyan preachers in England, where he has occupied a pulpit for over 40 years, now minister to West London Mission, the greatest evangelical influence in that great city. He is ideal for the place—he loves the unfortunate, and is a fountain of good cheer. The following illustrations were reported from his addresses when on a visit to America this year, and from some of his books. A similar contribution will be given in an early issue, including one on what influenced him to enter the ministry.—Ed.]

GOD AND LOVE. (1)

John 17:24; John 4:8; Rom. 5:5, 8:39.

I had a little girl once. She is grown up now, and gotten commonplace like grown up folks. One day while playing she noticed a ray of light in the room, and came running up to me saying, "Father, the sun is at the other end of that ray, isn't it?" "Yes, daughter, the sun is on the other end of that, 90 millions of miles away, and try as you may you cannot separate them." I put out my hand toward the spot. It was gone. Later in the day she came to me saying, "Father, don't you think that ray of sunlight is something like God?" "Like God?" said I. "Yes," said she, "he is at the other end." "God is at the other end of love, you cannot separate God and love."

GRATITUDE FOR SALVATION. (2)

1 Pet. 1:18, 2:9; 1 Cor. 6:20.

Our sisters never go out without flowers. One night in June all the flowers had withered except a red and a white rose. Sister threw the dead ones away and took the two roses and started out on mission of mercy. Going up to a girl she said, "Won't you take these flowers, please?" Do you know, coming along, they reminded me of what Christ said, "Though your sins be as scarlet, they shall be white as snow." "I will take the flowers, sister, for they remind me of the garden my mother had down in Devonshire. It is all right for you to talk, but when you are down where I am you can never get up. Sister took her home, and here she told of her mother, who she found ut was quite well to do. In a few days sister wrote a letter to her mother, and in a short time the girl went back home. Now never a week passes but a little box of flowers comes up from the garden in Devonshire to the home in Picadilly. Christ saved you. Christ saved the woman. What have you done for him this week?

CHRIST BRINGS LOVE. (3)

Eph. 3:19; Rom. 5:8.

Ye are my friends if ye do whatsoever I command you. These things I command you, that ye love one another. The Lord Jesus Christ wrote seven letters, but in none of them had he sent his love. This is a strange thing. The Master never sent his love to Peter, nor John, nor Mary never had a message of love. There were hearts breaking for a message of love. He never sends his love. He always brings it.

FISHING WITH EMPTY HOOKS. (4)

2 Cor. 12:16.

Jesus said to all, "Be fishers of men," but he did not say you could catch fish with an empty hook. First put a bait on it. In London we were anxious to secure the attendance of the cabbies from a certain cab station at our meetings. One day several of the men with their wives were invited to the mission house. Tea was served, and in the evening we said we were going to the evening service at St. James. We asked them to go along. Of course they would go along. They went because they had been to tea.

CHRISTIAN SOCIALISM. (5)

Jam. 2:18; Heb. 6:11; 1 Cor. 1:17;
Jam. 1:22.

"I am sweet," said the sugar to the spoon. "You are not," said the spoon, "and never will be until you are put into the tea and I stir you up." Your sugar is not sweet until it gives itself away. "I am a Christian," says a man, "I go to church," (so does the devil go to church) "I believe this and that," (so does the devil) but you will never be a Christian until you take a header into humanity and sweeten the lives of people about you. That is Christian socialism.

OPPORTUNITIES FOR SERVICE. (6)

1 John 3:17; Rom. 5:5.

Some time ago I was going down a main thoroughfare of the city in which I then resided, when I saw about thirty men who were at work in some way about the road, laying drains or something of that sort. It was the

dinner hour, and there in the pelting rain they sat eating their provision—about as dreary and cheerless a set as one could see. In that road, within a mile, there were no less than five places of worship. But the very nearest was that of which I was then the minister. I at once got the school-room opened, and bade the men welcome; promised it should be at their service so long as they were anywhere near; and had a fire at which they could warm their coffee and themselves. I told them they were at perfect liberty to smoke after dinner, but the whole time not a man touched a pipe within the walls. It was the instinct of a true gentleman, awakened by a little act of kindness. When their work lay farther down the road another place was similarly opened to receive them. Now comes the interesting part of the story. On the Sunday some of those men walked a long way and endured the infliction of a sermon, because, as one explained, "You see, one good turn deserves another." I certainly much appreciated the kindness of that good turn. Of this be sure, though it was so little a matter—a cost of half a crown for extra cleaning covering the whole outlay—those men will henceforth carry a more kindly feeling towards the religion of Jesus Christ.

HIS KINGDOM RULETH OVER ALL. (7)

Ps. 135:7; Prov. 30:4; John 3:8;
Ps. 103:19.

Some time since in the early spring I was going out at my door when round the corner came a blast of the east wind—defiant and pitiless, fierce and withering—sending a cloud of dust before it. I was just taking the latchkey from the door as I said, half angrily, "I wish the wind would—" I was going to say change; but the word was checked, and the sentence was never finished. As I went on my way the incident became a parable to me. There came an angel holding out a key; and he said, "My Master sends thee his love, my brother, and he bids me give you this."

"What is it?" I asked, wondering, and timidly touching it.

"The key of all the winds," said the angel, and disappeared.

Now indeed should I be happy. I hurried away up into the heights whence the winds come, and stood amongst their caves.

"I will have done with the east wind at any rate—that shall plague us no more," I cried; and calling in that friendless wind, I slammed the door, and heard the echoes ringing in the hollow places. I turned the key triumphantly—"There," I said, "now we have done with that."

"What shall I choose in its place?" I asked myself, looking about me. "The south wind is pleasant"—and I thought of the lambs, and the young life on every hand, and the flowers that had begun to deck the hedgerows.

But as I set the key within the door it began to burn in my hand.

"What am I doing?" I cried; "who knows what mischief I may bring about? How do I know what the fields want? Ten thousand thousand things of ill may come of this foolish wish of mine."

Bewildered and ashamed, I looked up and prayed that the Lord would send his angel yet again to take the key, and for my part I promised that I would never want to have it any more. But lo, the Lord himself stood by me. He reached his hand, took the key and hung it on his girdle.

"Dost thou keep the key of the winds?" I asked.

"I do, my child," he answered, graciously.

And lo, I looked again, and there hung all the keys of all my life.

He saw my look of amazement, and asked, "Didst thou not know, my child, that my kingdom ruleth over all?"

"Over all, my Lord!" I answered; "then is it not safe for me to murmur at anything?"

Then did he lay his hand upon me tenderly. "My child," he said, "thy only safety is in everything to love and trust and praise."

So far the parable—now comes the prose. Some few weeks afterwards a friend called my attention to two letters that appeared in *The Times* newspaper, written by a foremost authority on matters of agriculture. The first was in February. The writer stated that he had just been through England and much of France, and found that the long-continued and incessant rains had brought the land to such a condition that it would require at least three years to restore it to an ordinary condition. In April came another letter, stating that the east wind had done in three months what ordinarily would have taken three years to accomplish! Then the words came to me again with a fuller meaning: "*My child, thy only safety is in everything to love and trust and praise.*"

Bless the Lord, O my soul; and all that is within me, bless his holy name.—From "Meditations on the 103d Psalm."

HOLINESS. (8)

Rom. 12:1.

A beautiful definition of holiness. "Holiness is not a rapturous triumph away up somewhere in the vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus."

HE MUST REIGN. (10)

Rev. 11:15; Rom. 5:17.

The little lad reading some story becomes enwrapped in the fortunes of his hero—difficulties and dangers thicken about him; his safety is threatened on all sides; how shall it end? Excited and eager, he turns over the pages and looks further on. It is all right; the hero lives and triumphs. Now the lad breathes again, and with a brave heart faces the course of the fight once more. We, like the little lad, have sometimes trembled for the fortunes of our king. Then it is good to skip the pages of time and to look at the end. It is all right. "Alleluja, the Lord God Omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ. And he shall reign for ever and ever."

Illustrations from "Great Archers and Their Weapons."

Published by F. M. BARTON.

A FINISHED RELIGION. (11)

1 Tim. 2:5, 6; Heb. 2:9; 1 Pet. 2:24.

Dr. R. A. Torrey recently said: "I have a canny Scot for one of my deacons. This deacon was walking down alongside the railway line one morning when an engineer, who knew he had been converted, hailed him, and asked him to come for a ride. He climbed up on the footplate of the engine, and got into a theological discussion with him.

After they had been talking for some time, my deacon said: "I can see you have a different religion from mine. You have a religion of two letters, while I have a religion of four letters."

"How do you make that out?" said the engineer.

"Your religion," replied the deacon, "is Do. You are always talking about what you do. My religion is Done; and I am always talking about what Jesus Christ has done when he bore my sins on the cross."

THE GOOD MAN'S HAND ON HIS SHOULDER. (12)

Mark 1:41; Mark 10:13, 16.

The Rev. Dr. Theodore L. Cuyler once visited in Scotland, the church where Robert Murray McCheyenne used to preach. He diligently inquired if any one of them had heard McCheyenne preach, and finally one old man was brought to the front.

"Can you tell me," said Dr. Cuyler, some of the texts of McCheyenne?" And the old man made reply, "I don't remember them." "Then can you tell me some sentences he used?" And again the reply was, "I have entirely forgotten them." With a feeling of disappointment the great Brooklyn preacher said, "Well, don't you remember anything about him at all?" "Ah," said the man, "that is a different question. I do remember something about him. When I was a lad by the roadside playing, one day Robert Murray McCheyenne came along and laying his hand upon my head he said, 'Jamie, lad, I am away to see your poor sick sister, and then, looking into my eyes, he said, 'And Jamie, I am very concerned about your own soul.' I have forgotten his texts and his sermons, Dr. Cuyler, but I can feel the tremble of his hand and I can still see the tear in his eye."

CONVERTED IDOLS. (13)

1 Cor. 8:4; Rom. 14:14.

A missionary at Travancore, India, saw, one morning, a native coming to his house with a heavy burden. On reaching it he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols.

"What have you brought these here for?" asked the missionary. "I don't want them."

"You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell

founder and made into a bell, which now summons the native converts to praise and prayer.

JOHN WESLEY'S CONVERSION. (14)

Eph. 2:8; Acts 10:43; Acts 16:31.

Speaking of his conversion, John Wesley says: I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death; and I then testified openly to all there what I now first felt in my heart.

Eighteen days afterwards he preached at St. Mary's, Oxford, a sermon from the text, "By grace are ye saved, through faith," in the course of which he said:

"Faith is a full reliance on the blood of Christ, and a trust in the merits of his life, death, and resurrection—a recumbency upon him as our atonement and our life, as given for us and living in us; and, in consequence hereof, a closing with him and cleaving to him as our wisdom, righteousness, sanctification, redemption, or in one word, our salvation."

GIVING OUT OF ONE'S POVERTY. (15)

Mark 12:44; 2 Cor. 8:2.

We are always ready to believe that if we had an abundance, we should be ready to give out of that abundance, but we are not always ready to share what we have with the Lord. It is much easier to be generous with what we have not, than with what we have. A good missionary illustrates this truth in this way:

"One man asked another: 'If you had a hundred sheep, would you give fifty of them for God's work?' 'Yes, I would.' 'Would you do the same if you had a hundred cows?' 'Yes, I would.' 'Would you do the same if you had a hundred horses?' 'Yes, I would.' 'If you had two pigs, would you give one of them to God's cause?' 'No, I wouldn't; and you have no right to ask me when you know I have two pigs.'

It is a great deal easier to say you would give fifty horses to the Lord when you haven't any, than to say you'll give one pig when it is half your present possessions. Yet it is the giving of one's poverty that counts more than the prospective giving out of one's abundance.

LOVE, THE HOME OF THE SOUL. (16)

Prov. 31:28, 29; 1 Cor. 13:13 (R. V.);

Gal. 5:14.

It has often been said that heaven is the "home of the soul," but Sir Walter Scott said, "Love is heaven, and heaven is love." One of the most beautiful stories ever told is that related of Wendell Phillips.

He was passionately devoted to his invalid wife, and one day, after he had lectured, his friends urged him not to return to Boston that night. "The last train has left," they said, "and you will be obliged to take a carriage. It will mean twelve miles of cold riding through the sleet." "Ah, yes," he replied, "but at the end of them I shall find Annie Phillips."

Lessons from World's Fair.

MATTHEW D. CRACKEL.

TRANSITORY MAGNIFICENCE. (18)

Rev. 21:6; Matt 24:35.

As we enter the grounds for the first time and the great exposition is spread out before us, the accomplishment of years of work and at the expense of fifty millions of dollars, we can but think "They shall bring the glory and honor of nations into it." We wish that we might add, "And there shall in no wise enter into it any thing that defileth" and a text for its temporal or transitory character, to be torn down in a few months would be. Heaven and earth shall pass away, etc.

SABBATH OBSERVANCE. (19)

Isa. 58:13.

Whatever else may be said in praise or condemnation of the management of the exposition, we have a national lesson in Sabbath observance and this by the government's official action. When representatives of the exposition made their first request for five million dollars from Congress, the money was voted with one provision, "that the gates be closed on Sunday," and so the American and the foreigner alike are confronted with closed gates on Sunday, and our government thus sets its official seal on Sunday observance.

The *Sunday School Times* says: "It is all the more encouraging now to notice that one of the significant features of the Department of Congresses at the exposition is an International Congress on Sunday Rest, to be held October 11-14. The opening session will be held the evening of the first day in Festival Hall, seating 4,000 people, and the senior United States Senator of Ohio, the Hon. Joseph B. Foraker, who made the nominating speech for President McKinley both times, will deliver the leading address. Dr. John Stoecker, Court Preacher to Emperor William, expects to be present, as does President Matteo Prochet, of Rome. The Honorable Minister of Justice and Religion in Spain and the Prime Minister of the Queen of Holland have written stating that they expect to send representatives. The Free Church of Scotland will send two representatives. President T. J. Scott, of Lucknow, India, will in person represent that country."

PATIENCE. (20)

Gal. 6:9; 2 Thess. 3:13.

As we look at the exhibits in the various buildings there is one lesson which is constantly being forced home on us. We stand before a beautiful picture, a fine piece of carving, a piece of woven fabric or embroidery, and we wonder at the beauty and value. Then we are informed that some one spent five, ten or even fifteen years work before the article was complete and its beauty stood forth. Those of us who are apt to look at our own lives and compare them with others and pronounce our efforts a failure should remember that it takes time to accomplish great things, and slowly, yes, sometimes almost unperceptably, the work is being done and some glad day we will be

able to see the desire of our heart accomplished. Then we will not count the hours or days of toil, but will be happy in the accomplishment. "Be not weary in well doing, etc."

EVER-PRESENT CURSE. (21)

Job 1:6; 1 Cor. 16:13.

An exhibit in the Transportation building furnishes a splendid illustration of the necessity for "eternal vigilance." The Baptist Missionary Society has on exhibition one of their gospel cars, and by some interesting coincident of fate, or the exposition management, immediately joining the car is a *carload of beer*. Thus are we reminded that the fight is on and we, as loyal soldiers, should be in the midst of it.

AWAKE AND UP-TO-DATE. (22)

1 Pet. 5:8.

One views with interest the various types of old engines formerly in use on our railroads, but if we should start on a journey we would view with disgust such an engine when compared with the modern locomotives. The difficulty with some of us is that while we recognize that commerce and education and science all have up-to-date locomotives that we are willing to pull our churches with back-number methods that look like the old engines, and then we wonder why more people do not travel with us.

FUN AND GOODNESS. (23)

Jam. 1:19.

In Japan's exhibit we see a group of three monkeys, one of them has a paw over his eyes, another has his paws over his ears, and the other has a paw over his mouth. The story of the three monkeys is used in Japanese homes to teach the children that they should not see, hear or speak anything bad. In one of the carvings the monkeys are represented as having a rough and tumble frolic but in it all they manage to keep one pair of eyes and ears and one mouth covered. Children should know that it is possible to have a jolly time and yet not see, hear or speak bad things.

FORBIDDEN FRUIT. (24)

Isa 44:20.

In one of the government buildings we see case after case of the most beautiful ripe fruit. It makes one's mouth water to see the luscious peaches, apples, pears, grapes and other fruits if one does not happen to know that they are plaster of Paris and paint. Many pass through this exhibit believing the fruit to be genuine, but a bite into some of it would be a rare disappointment. Thus with some lives, they pass for the genuine but a more close inspection reveals the spurious.

This fruit is particularly typical of some sins—they are attractive to the eye, by reputation enjoyable and delightful, in reality plaster or ashes.

Some Illustrations from History.

REV. S. A. MORSE, D. D.

THE CANKER OF COMMERCIALISM.

Ps. 52: 7; Ezek. 33: 31. (25)

When Doctor Samuel Johnson was asked by a young nobleman what had become of the gallantry and military spirit of the old English nobility, he replied:

"Why, my lord, I'll tell you what has become of it: It has gone into the city to look for a fortune."

THE MOTTO OF COMMERCIALISM.

(26)
Prov. 22: 16; Is. 5: 8; 56: 11; 1 Kings 21: 7-16.

The motto expresses what is said to have been the principle of one of the great predatory families of Teviotdale, "Thou shalt want ere I want." Macaulay, in his essay on Warren Hastings, says that that "maker of empire" "seems to have laid it down as a fundamental proposition which could not be disputed that, when he had not as many lacs of rupees as the public service required, he should take them from anybody who had." Warren Hastings seems to have been a modern "trust" all alone—a trust before the trusts, so to say. But he was not the first. Old Queen Jezebel was ahead of him by some milleniums.

LORD CLIVE'S "MODERATION."

(27)
Ps. 12: 8; Ecc. 4: 1.

Robert Clive, another "maker of empire," (verily, Great Britain may well blush for some of her empire builders), was "guilty of some acts which it is impossible to vindicate without attacking the authority of all the most sacred laws which regulate the intercourse of individuals and states." So says Macaulay. Clive "admitted that he had received immense sums from Meer Jaffia; but he denied that in doing so he had violated any obligations of morality or honor. He described in vivid language the situation in which his victory had placed him; great princes dependent on his pleasure; an opulent city afraid of being given up to plunder; wealthy bankers bidding against each other for his smiles; vaults piled with gold and silver open to him alone. 'By _____, Mr. Chairman, at this moment I stand astonished at my own moderation.' Could some of our modern promoters say as much?"

"The plague of gold strikes far and near,
And deep and strong it enters;
The purple chimar which we wear
Makes madder than the centaur's;
Our thoughts grow blank, our words grow
strange,
We cheer the pale gold diggers;
Each soul is worth so much on 'Change,
And marked, like sheep, in figures,
Be pitiful, O God.—*Mrs. Browning.*

MR. BRYCE'S KINDLY REBUKE.

(28)
Matt. 6: 25; 13: 22; 16: 26.

Speaking of the people of our great West, the author of "The American Commonwealth" (ii, 704), says: "They remind you of the crowd which Vathek found in the hall of Ebilis, each darting hither and thither with swift steps and unquiet mien, driven to and fro by a fire in the heart. Time seems too short for what they have to do, and result always to come short of their desire. One feels as if caught and whirled along in a foaming stream, chafing against its banks, such is the passion of these men to accomplish in their own life-times what, in the past, it took centuries to effect. Sometimes in a moment of pause, for even the visitor finds himself affected by the all-pervading eagerness, one is inclined to ask them: 'Gentlemen, why, in heaven's name, this haste? You have time enough. No enemy threatens you. No volcano will rise from beneath you. Ages and ages lie before you. Why sacrifice the present to the future, fencing you will be happier when your fields teem with wealth and your cities with people? In Europe we have cities wealthier and more populous than yours, and we are not happy. You dream of your posterity; but your posterity will look back to yours as the golden age, and envy those who first burst into this silent splendid Nature, who first lifted up their axes upon these tall trees and lined these waters with busy wharves. Why, then, seek to complete in a few decades what the other nations of the world took thousands of years over in the older continents? Why do things rudely and ill which need to be done well, seeing that the welfare of your descendants may turn upon them? Why, in your hurry to subdue and utilize Nature, squander her splendid gifts? Why allow the noxious weeds of eastern politics to root in your new soil, when, by a little effort, you might keep it pure? Why hasten the advent of that threatening day when the vacant spaces of the continent shall all have been filled, and the poverty or discontent of the older States shall find no outlet? You have opportunities such as mankind has never had before and may never have again. Your work is great and noble; it is done for a future longer and vaster than our conceptions can embrace. Why not make its outlines and beginnings worthy of these destinies the thought of which gilds your hopes and elevates your purposes?"

THE ARGUMENT OF THE PURSE.

(29)
Prov. 18: 16; Ecc. 7: 7; Is. 1: 23.

Religious reforms and reactions have sometimes been aided much by the argument of the purse. It is one easily understood, and, alas! all too potent. Thus was Bloody Mary's purpose to papalize the English realm facilitated. This paragraph from Clark's "The Anglican Reformation," (in the "Ten Epochs of Church History" series), presents

the case concisely: "The marriage of Mary Tudor with Prince Philip of Spain marks the beginning of a new epoch in English church history. The Queen had the English reaction on her side, a servile parliament ready to do her bidding, and the power of Spain behind her in case of force being needed. Nor was it only the military power of his people that Philip could command. Although he never gained any kind of popularity with the English, yet he brought with him arguments which all could understand in the form of a vast treasure, consisting of seven and twenty chests of bullion, every chest more than a yard long, drawn in twenty carts to the tower; and after that ninety-nine horses and two carts loaded with gold and silver coins." (p. 202).

A Scotch proverb says:

"Be it better, be it worse,
Be ruked by him who has the purse."

FOR AMERICAN HEIRESSES TO REMEMBER. (30)

Joel 3:3.

Themistocles, the victor of Salamis, preferred an honest man who wooed his daughter to a rich man. Said he: "I would rather have a man that lacks money than money that lacks a man."

MONEY INSTEAD OF BRAINS. (31)

Matt. 6:19.

A great indignity was perpetrated upon the noble head of Caius Gracchus, the Roman reformer and friend of the people. Opimius, having suddenly been granted arbitrary power, promised to pay for Caius' head with its weight in gold. One Septumelius, having possession of the precious trophy, extracted, it is said, the brains, and replaced them with lead.

Often men coin their brains into gold thinking that to be the highest use of brains. And when a man's life has been robbed of all its sweetest and best possibilities in the effort to get rich his mind is of as much value to the world as it would be were lead in the place of brains.

THE DANGER OF WORLDLY COMFORT. (32)

Rev. 3:18.

The historian, Schouler, discussing the schism between Unitarianism and Orthodoxy in New England, beginning about 1815, makes this sage observation: "Moreover, a state of worldly ease induces less the impatient longing for a readjusted existence hereafter, so long as one may gratify himself and others in this life by benevolent gifts."

"GIVE ATTENDANCE TO READING."

1 Tim. 4:13. (33)

Paul's counsel to Timothy is of great value, but the apostle, if alive now, would surely qualify his advice. There is reason to

believe that the two chief staples of American reading at the present time are the novel and the newspaper. Of reading too much of the latter James Bryce says some good things. We quote, ("American Commonwealth," ii, 645): "A famous Englishman, himself a powerful and fertile thinker, contrasted the value of the history of Thucydides with that of a single number of the Times newspaper, greatly to the advantage of the latter. Others may conceive that a thoughtful study of Thucydides, or, not to go beyond our own tongue of Bacon, Milton, Locke, or Burke, perhaps even of Gibbon, Grote, or Macaulay, will do more to give keenness to the eye and strength to the wings of the mind than a whole year's reading of the best daily newspaper. It is not merely that the matter is of more permanent worth, nor that the manner and style form the student's taste; it is not merely that in the newspaper we are in contact with persons like ourselves, in the other case with rare and splendid intellects. The whole attitude of the reader is different. His attention is loosed, his mind unbraced, so that he does not stop to scrutinize an argument, and forgets even valuable facts as quickly as he learns them. If he read Burke as he reads the newspaper Burke would do him little good. And therefore a habit of mind produced by a diet largely composed of newspapers is adverse to solid thinking, and dulling to the sense of beauty. Scorched and stony is the soil which newspaper reading has prepared to receive the needs of genius."

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CURRENT ANECDOTES (Sub. Dept.), Cleveland, O.

In connection with the large amount of space devoted to Church Finances we would call attention to page 658 of the September issue. The samples sent in response to requests are suggestive and valuable.

Illustrations on the Higher Lite.

By A. J. ARCHIBALD, Digby, Nova Scotia.

MISSIONS. (36)

Acts 20: 24.

Do missions pay? Is the type of native Christian high enough to warrant increased expenditure? Dr. Hallan, of India, tells us, that when the great mutiny reached Delhi in 1857, a native convert named Walaytal, at once thought of the missionary, McKay. To his family he said, "I am going to the mission house to save our missionary" and heeding not their tears he started forth, the wife following twenty paces behind. As he passed through a bazaar he was surrounded by four sepoys who knew him. "Ah, Walaytal, we have you now." Then with drawn swords they said, "Renounce Jesus or die." Not a moments delay. Raising his hand to heaven he replied, "Renounce Jesus I never will. Strike!" And they hacked him to pieces there. Do missions to India pay?

BIRTH BEFORE DEVELOPMENT. (37)

Phil. 2: 12; Zech. 13: 9; Matt. 3: 2.

Go to the works and watch them as they turn out the steel. The iron ore right from the mine is poured in at the top of the blast furnace, 80 feet above the base. And as the ore drops it meets the burning gases in mid-air and the metal is extracted from the ore and is a liquid before it reaches the bottom. In one second you have "pig-iron." The furnace has only to be tapped and let the liquid product pour forth into the awaiting laddies. But there an engine lays hold of the car with its ladle, containing twenty-five tons of molten iron, and draws it to the steel furnaces. Here an electric crane drops a hook and grasps the ladle with its burden, carries it to the proper place and pours the liquid metal into a round hole in the back of the furnace without spilling a drop. Then the operator in front turns on the gases and the white iron becomes whiter and the hot iron is heated seven times hotter. So bright it is you cannot look upon it with the naked eye. So hot it is, it bubbles and splashes and seems more fluid than water. For five, seven, nine, often ten hours the heat does not abate. It boils, boils, boils till the tester in the laboratory sends back his word of approval. Then it is run into ingots and is steel. It took a few seconds to get pig iron. It took ten hours of the fiercest boiling to get steel.

It takes one second or less for God to regenerate and so produce a Christian; but God wants those of a higher type, wants them true as steel and may be he will get them by the boiling process, which may last for twenty or fifty years of your life, but what matters it if you have the product for eternity.

THE WORLD AND THE CHURCH. (38)

John 16: 33; 1 Cor. 5: 10.

If the world and the church are today nearer to each other, may it not be because the world all unconsciously is adopting many church standards? Above our earth, a moon

rolls round and round. Compared with planets and the sun it is very small, yet near. And because it is so near it has great attractive power on the earth. With unseen hands it lays hold of the waters of our oceans, and lifts them up and piles them high in narrow bays, and so rolls on, and as it rolls it carries tides around the world.

And so the church of Christ has never been perfect, but it has been very near to the world of sin and because of its nearness it has had power and has lifted up the worldly world. No, the moon never comes down. Sometimes it drops a little and on its elliptical orbit comes a little nearer to the earth; but next week it has regained its place, next year the same as last year it is 239,000 miles away. No the church is not coming down to the level of the world, at times there seems to be a dropping down, it is only temporary, and in the swing of the centuries the church has held her place and ever lifts the tides of the world toward herself.

THE WORLD AND THE CHURCH. (39)

1 Tim. 1: 15; John 17: 15.

Yes the world advances but not so far that ther is not yet a gulf between it and the church of God. The church is not a reform society, but a Christ guild.

When the Russian Colonel would inspire his raw recruits with love for country he tells them of the sacrifice in Turkeston. The Russian army was small, the Asiatic foe came swooping down in overwhelming numbers, and the guns were halted a mile behind. Between the little army and the guns lay a deep ditch which the guns could not cross. There was not time to go around. Guns now or annihilation! At this juncture a whole company of infantry threw themselves into the ditch, and with their bodies filled it up, and the guns went over at a gallop and the day was saved. By the sacrifice of a company in the ditch the army was rescued. Once Jesus Christ saw the ditch to be his place if humanity was to live. He faltered not but in that day they left a mangled son of Mary for Joseph's new tomb. But today he is not dead. But king of the host, who have crossed the gulf over him. Those who have come over are the church, whatever their creed. And you may cross by him. But not till you see the need of his aid. Yes there is a gulf between the world and the church and Christ is the way over it.

THE WORLD AND THE CHURCH. (40)

James 1: 27.

Out in the Atlantic from Panama to Northern Europe flows the great Gulf Stream. It runs between no emerald banks, no jutting rocks to turn it from its course. It flows and ever flows between banks of water briny as itself. And through the ocean there it goes, and how it loses not itself in that vast rolling tide we cannot say. The fact is, it remains

distinct and carries the warmth of Mexico to the shores of Newfoundland and hence to England old. That water is as salt as the rest, just like it, only warmer.

And people are apt to regard the church of God as a kind of Gulf Stream that does manage to keep on flowing in an ocean of worldliness. And all that separates the two is that the church is a little warmer in its zeal. The world has its virtues and philanthropies only the church has more. And it is so easy for some tide water to slip into the stream and be borne along; and so men think to drift into the church. But as God's word stands sure between the church and the world there is a barrier high as the Hymalias and broad as the Saharah, which no man can cross, except by the "way" Christ Jesus.

POWER OF RECOVERY. (41)

After repeated departures men lose the power to return. Goethe says Faust sold himself to the devil and he became the devil's man, and his Satanic majesty did with him as he would. He led him to the verge of happiness and cast him back into the pit. He showed him wonder lands but only to intensify the blackness of the life that must be his because of his master. Faust had no power to return then, he had lost the power of recovery.

In that picture Goethe almost materializes great spiritual truth. In his own life he saw that selfishness and sin had led him into a far country from which he could not return. Is it possible that Faust was but a Goethe in another garb? And that he put down in German script his own autobiography? You may lean far over a precipice and draw back, you may lean too far over and lose the power of recovery and be doomed.

THE UNVARIABLE WRITTEN WORD. Matt. 24: 35. (42)

Before the present war broke out, Russia and Japan had a diplomatic contest. If Russia would promise to stay out of Korea, and withdraw her army from Manchuria all would be well. And Alexoff was profuse with assurances that all would be satisfactorily arranged. But Japan knew how much was in such an assurance. So the little Giant of the East said, "all right, let us put it down on paper and set our govermental seals upon it. Let us define the limits and the spheres of influence." But the Bear said, "Why this waste of energy and ink?" And the guns before Chemulpo was Japan's reply.

Russia did not intend to stand by her verbal assurances so she refused to put them on parchment. Unwritten assurances and promises vary in the centuries. Put them down and they are permanent, unchangeable, eternal. God's written word has been the unalterable back ground to the myriad changes. What did it not mean to Judaism? What does it not mean to Christianity? The prophets and Luther and the reformers of the ages have stood upon it, and proved that men were wrong, and sin a fact and doom sure. Yes they have spoken and spoken with authority only because they were exponents of an unvarying word.

BOOKS FOR PREACHERS.

OF PERMANENT VALUE.

A Chat with the Publisher.

Why are the books I announce on pages XV-XVI of especial value to preachers? In the first place I publish exclusively for preachers, and do not seek other trade. Next, I consult leading preachers and other well-read men as to the value of a work before I undertake it; men of different denominations, conservative as well as advanced thinkers.

Annotations Upon Popular Hymns was written by the best judge of hymns America has known; editor of a half-dozen leading hymnals. He wrote with the praise or song service in mind. Every time we used a song service we had requests for a book along the same line. The book is worth \$3.00, and will be of more practical use to you than any other work on hymnology published. But see page XV.

The Homiletic Year By Dr. Hallock. It is as if you were puzzling your brain and heart and soul what to preach on, and you said I will call on Dr. Hallock, and he should take you to his library and make suggestions. Then all the holidays and observances of the church year are given. See page XV.

Pulpit Power and Eloquence, or the One Hundred Best Sermons of the 19th Century (2d edition) has taken its place as the best collection of sermons published. Volume 2 of Pulpit Power and Eloquence contains 30 or more sermons. These books are the cream of sermon production, and each contain sermons abreast of the times. Read one sermon a week and your respect and admiration of your calling will increase, and it will strike your mental flint till a shower of sparks start. See page XV.

Three Books Worth Looking at.

Religion and Science, by Calderone. These lectures were so popular that they were repeated at Edinburgh. Price has always been \$1.75; now \$1.50.

Art of Illustration, by Charles H. Spurgeon, at \$1.00.

Christian Leader: "The young minister is told not only how to employ the stories, but where to look for them as well. No minister who reads it and acts upon its suggestions will fail to preach with greater effect."

The Funeral Manual, outlines of funeral addresses, interment or committal services of different churches; a comfort to any pastor. Bound in limp leather, \$1.00 postpaid.

The Wedding Manual, (Just Out) is a companion volume to the Funeral Manual, except that it is bound in gray limp leather. It is also \$1.00, but both these manuals will be sent for \$1.75.

The New York Observer says: "It contains much that will aid the pastor in the performance of a duty which is often trying and delicate."

A Bible Opportunity.—For October.

Why fritter away your time and effort in sermon preparation? Note down your thoughts, illustrations and outlines opposite the text they refer to.

Dr. Banks said that if he had an interleaved Bible like one of these ten years ago it would be worth \$1.00 to him now.

The Bible referred to is the only interleaved Bible that will fit the coat pocket. It is a milion, India paper, leather lined, silk sewn, divinity circuit, red under gold, a leaf of linen writing paper between every two leaves. We have sold a hundred or more of these books for \$6.50, but during October we will send them postpaid for \$5.00. If not satisfied, you may return the Bible. You are to pay the \$5.00 on receipt of the Bible, or \$2 on receipt and \$2 per month for two months.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for \$9.00. During October we will send this Bible to you and you can pay \$7.50 on receipt of same, or \$2.00 cash and \$2.00 per month for three months. Or you can return it if not satisfactory.

Our Bibles have to be of unusual value to sell by mail, and we select Bibles that will give you good service.

Sincerely, F. M. BARTON,
Caxton Bldg., Cleveland, O.

Illustrations of Service.

By REV. CHAS. B. MITCHELL, Montclair, N. J.

A GOOD INVESTMENT. (43)

Matt. 19: 29.

Baron James de Rothschild once sat for a beggar to a famous French painter. His disguise was so perfect that a newspaper man, who was visiting the studio, went up to him, and slipped a coin into his hand. The pretended model accepted the coin, and put it into his pocket. Ten years later, the newspaper man received an order on the office in Rue Lafelte, for 10,000 francs, inclosed in the following letter: "Sir: you one day gave a coin to Baron Rothschild in the studio of Ary Scheffer. He has employed it, and today sends you the little capital with which you entrusted him, together with interest. A good action always brings good fortune.—Baron James de Rothschild."

SEEKING THE LOST. (44)

Luke 19: 10; Luke 10: 37.

Bishop Tucker, of Uganda, was at one time a young artist. He had long been engaged in painting a picture called "Homeless," representing a lovely young woman struggling up the street in a wild, stormy night, the sleet driven by the wind into her face, and a little baby at her bosom. He had hoped that the picture would find a place in the Academy, and make him famous as a painter. But as he finished the picture, and laid down his brush, the scene he had painted spoke to his soul. "God help me!" said he. "Why don't I go to lost people themselves, instead of painting pictures of them?" Then and there he consecrated himself to the service of God and man. He went to Oxford University, entered the ministry in due course, and after working in the slums of two English cities, volunteered for foreign missionary service. As Bishop of Uganda, he has done a marvelous work.

THE WORKER'S CROWN. (45)

2 Tim. 4: 8; I Thess. 2: 19, 20; Dan. 12: 3.

An English drunkard said to a Salvation Army lassie, who spoke to him about his soul, "You must be well paid for this. I suppose you expect as much as half a crown for getting me to sign the pledge."

She replied, "I'm better paid than that. I expect to get a whole crown, and there'll be stars in it beside."

THE USE OF LIFE. (46)

John 4: 34; 6: 38; 17: 4.

Rev. Cleland B. McAfee, who has recently accepted a call to succeed Dr. Gregg at the Lafayette Avenue Presbyterian Church, Brooklyn, tells this incident in a recent issue of the Christian Endeavor World:

"The city of Chicago was stirred last December by the wanton murder of Mr. James Allen Fullenwider, a prominent

attorney. I was his pastor, and he was a trustee in the Forty-first Street Church. For just twenty-four hours he lay in great suffering. The case was a peculiarly sad one, and received wide notice. I was by his bedside much of the time.

At one time, when the pain had been specially severe, I said to him: 'Mr. Fullenwider, this was a dastardly deed, and I do not understand it; but somehow I am sure it has a place in the plan of God for you. Are you willing it shall come out just as he wills, your life to go out or to stay here?'

To which he replied in a sentence which deserves to become widely known: 'Of course. I have no use for my life but to serve the will of God with it.'

GET OUT WHERE MEN ARE. (47)

Heb. 13: 3; 2: 14; Rom. 12: 15.

The French Grace Darling—otherwise Rose Here, fisherwoman—becomes not less heroic as later and fuller accounts of her exploits at Ushant reveal the extent of her daring and bravery.

She was gathering shell-fish on the rocks near the Pyramide de Runion, when out of the fog she heard despairing cries and, looking seaward, perceived a boat containing fourteen men, which was drifting wildly at the mercy of the strong currents among a mass of dangerous reefs.

The occupants of the boat, afraid to throw themselves into the sea on account of the swift tide, plied their oars with the courage of despair and shouted at the top of their voices for assistance.

Rose ran down to the foot of the cliffs, and without losing a moment, plunged into the boiling surf, dressed as she was, and swam to the boat.

Climbing on board, she reassured the sailors as best she could, for she speaks little French, and then, taking her place at the rudder, steered the board with marvelous adroitness past dangerous reefs to Pen-ar-Rock, distant about two hours by rowing from the Pyramide de Runion.

WITHHOLDING THE REMEDY. (48)

Ezek. 33:4-6; Mark 16: 15, 16.

"The Gila monster" is a deadly reptile found in the deserts of Arizona, Southern California and Mexico. It is a lizard about 18 inches long, and in color so near that of the sunbaked ground that people frequently step on them and are bitten. The bite is fatal in about three hours. The Hualipic Indians, a Mexican tribe, have an antidote to the Gila monster's poison, but have kept it a secret, and have baffled all attempts of scientists to secure it. President Diaz, of Mexico, has made strenuous efforts to obtain the remedy of these Indians, even making them a personal visit but in vain.

Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE SHWEIR, Mt. Lebanon, Syria.

[This is the first of a series of illustrative articles from the oriental view on the important texts in Matthew.]

Matt. 1:1. (49)

Before me lies an Arabic work, compiled late in the last century, called "History of the Notables and Annals of Mt. Lebanon." It is a bulky book and the bulk of it consists of lists of names, tracing the genealogies of a few families back to remote antiquity. Europeans and Americans would consider it a dry book but Orientals read it with avidity and regard it not only as interesting but important.

I have known school-boys, under eleven, to learn and repeat the "book of the generation of Jesus Christ" with as much interest as they do John 3:16.

Even today Orientals give much attention to genealogies and consider, rightly or otherwise, that the farther back they can trace their descent the nobler they prove themselves to be. I have seen poor people who have a book of their generations and can trace their descent to remote ancestry refuse to inter-marry with well-to-do countrymen of theirs, simply because the latter cannot boast of a connection with the remote past.

There is a class of people in Hanran (Bashan) known by the reverend name of "Awlad jidd" (children of grandfather). Many of them are poor and ignorant, but all of them are regarded as religious nobles, belonging to a sacred aristocracy, because their genealogy is traceable to the age of the prophet, Mahomed.

In the days of Ezra, those who had the misfortune to lose the record of their descent, were expelled from the priesthood and deprived of their livings, pending further investigation by the ministry of the Neim and Thummim.—Ez. 2:62, 63.

Josephus says that the priests of his nation all carefully preserved their genealogies in Babylon and Egypt as well as in Palestine. (Comp. also 2 Chron. 31:19.)

I may not succeed in making American readers patient students of genealogies but

they will doubtless see the importance of the subject to Orientals, especially to the Hebrews and much more especially to St. Matthew as a biographer of Jesus Christ.

"In the third volume of the Chinese Classics Prof. Legge has translated a Chinese genealogical record of a Chinese sovereign prince, called the 'Bamboo Book of Chronological Records.' It contains also a history of China and was found in the tomb of a sovereign prince five centuries after his interment."—Early Spread of Religious Ideas in the East—R. T. P.

And in view of the fact, which is becoming daily better established, that books of generations, such as in the first chapter of St. Matthew's Gospel, were made for and buried with great personages of antiquity, the opinion is gaining ground that the Book of Genesis was made for Joseph when he was prince in Egypt. Moses only adopted it and perhaps supplemented it.

Should archaeologists, therefore, discover a pro-Mosaic copy of Genesis, archaeology will merely add another wonder to its already wonderful roll and the first section of the book of the generation of Jesus Christ will then receive an additional proof as other parts of Scripture have recently received from archaeology.

St. Matthew knew that the people of his day did not deny the miracles of Christ, although some of them either ascribed them to magic or regarded them as insufficient to prove his Messiahship and hence Matthew began by a statement of the preliminary and indispensable evidence of the Messiahship of Jesus, namely, his connection, according to the flesh, with David and Abraham. (Comp. Rom. 1:3.)

But as to why Abraham should be considered so important in this Book of Generation the reader is cordially recommended to read and re-read Dr. Rogers' lecture, "Testimony of the tablets."—(Current Anecdotes for Jan., 1904.)

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Illustrations from Recent Events and Current Literature.

GOOD MEN AND GREAT. (50)

2 Sam. 23:3; Dan. 4:17.

President Roosevelt is a thoroughgoing member of the Dutch Reformed Church.

Senator Fairbanks is an official member of Meridian Street Methodist Episcopal Church, of Indianapolis, Ind.

Judge Parker is a vestryman and communicant of the Episcopal Church.

Ex-Senator Davis is a strong Presbyterian and a large contributor to the educational work of that church.

Thus the presidential and vice-presidential nominees of both the great parties are outspoken churchmen.

It ought to be instructive to the little politicians of small morals and smaller brains, who think the way to success is to snub the church and disregard religion, to look at the above facts, until the lesson penetrates their feeble perceptions.

Consider the men who are going to the top in this nation of late years. The people are giving the highest places to the Garfields and McKinleys and their like—men who fear God, respect the church, and try to square their lives, at least to a great degree, by the Bible.

A JAPANESE WAR STORY. (51)

Ps. 119:11.

The story is related by Rev. Henry Loomis, agent of the American Bible Society in Japan. He says that after an attempt to blockade the entrance of Port Arthur harbor by the fleet of Admiral Togo, some survivors were rescued by a torpedo boat. A dead body was also brought back. It was that of a sergeant of the engineering department and a member of the crew of the "Otarumaru."

Upon examination of Kageyama's clothing there was discovered in his breast pocket a booklet which was soaked with water and blood. The book was a copy of the Gospel of John, which had been given to him by Miss McLane of London. Previous to the reception of the book he had lived a wanton life, and his ability was of little value because of his dissolute habits. After the reception of the book he read it diligently, and his conduct was greatly changed. Owing to the improvement in his character he rose rapidly in his profession, and was much esteemed by those who knew him. The book was carefully preserved and is to be sent to the donor.

It is the old story over again; the power of the Word of God to transform life and to glorify character. In the civil war in this country thousands of soldiers on both sides went into battle with their Testaments in their breast pockets.—*Epworth Herald*.

MAGAZINE WORSHIP. (52)

Isa. 58:13; Neh. 13:21.

An American traveler who explored the northern part of Siberia states that he found in the hut of a Korak peasant a picture of Mayor Dix cut out of a copy of *Harper's Magazine*. The mayor's picture was enthroned on

a wooden shrine, and adored by the Korak and his family as their household deity.

This is probably the most extreme case on record of veneration for a magazine page. But fifty years ago in this country it was not uncommon to find a single copy of a magazine being read by fifteen or twenty families every month, and regarded by all as an infallible authority.

It is said that when the Shah of Persia visited England several years ago it was one of his chief delights to buy a dozen magazines and "read the pictures." As there are only about three thousand people in Persia who can read and write, his amazement at the number of magazines is not surprising.—September *Woman's Home Companion*.

It is not strange that the Korak worships a magazine picture. He has advanced a degree from the millions of heathen in America who worship the Sunday paper.

BROTHERHOOD OF MEN. (53)

Job 22:7.

But a scant century has seen a greater growth of business and of economic interdependence than all the world's past history. A revolution in our whole manner of living has taken place. Today the rumor of a battle in Manchuria raises or depresses stocks which are the capital for the living of thousands of families on this side of the globe. A few years ago, Leiter made a corner in wheat in Chicago, and peasants in Italy died of starvation because they could not pay the increased price, so sensitive are the nerves of business that encircle the globe. In past epochs, religion, science, art, government, and politics have been the dominant tools that civilization has used to carve out its progress. Today all these are in the background, and business is the mighty instrument that civilization is using.—Eltwood Pomeroy in "Graft in Business."

G. A. R. PARADE. (54)

Rev. 5:9, 14:3.

"What a sermon in that parade yesterday! Think of the coming 'G. A. R.'—Grand Army of the *Redeemed*—battle-scarred but victorious, marching not to the grave but to eternal life, with angels as spectators, the thousand times ten thousand and thousands of thousands! Hallelujah! What a glorious time is coming!"

Yes, it was a grand review—the noblest of its kind this country has ever seen or is likely to see; since God grant that we may never again have a Civil War. There were 25,000 veterans in line, and for spectators they had two million people—or, at least, as many as could crowd into the available space. Two thousand school children, dressed in red, white and blue, and ranged upon sloping seats, made a picturesque living flag, and sung patriotic songs with all the power of their clear, young voices. A great stand was filled with maimed and crippled veterans, cheering their comrades as they passed.

And as we saw those men march by—a procession six hours long—we kept in mind the even more eloquent procession of the day be-

fore, the march of the ex-prisoners of war. Here they were, men from Libby prison, from Andersonville, from Chancellorsville and the rest, and each proudly bore a banner with the name of his prison on it; some carried two banners, and some three.

"Prisoners of Christ," "ambassadors in bonds," having "fought the good fight";—ah, what share will be ours in the parade of the Grand Army of the Redeemed, that will come up at last out of great tribulation, having washed their robes, every stain of blood and sweat and soil and tears, and having made them all—blue and gray alike—having made them all white in the blood of the Lamb?—*Christian Endeavor World.*

NO WORD FOR HOME. (55)

Eccl. 12:5; 1 Tim. 5:4.

A nurse once told me that the things that have the strongest influence with her are the influences about the home. A patient of hers was telling her things about himself and his life, and she was quite surprised to find out what a pure life he seemed to have led. He said:

"Well, I had such a good mother, and a person who has had such a good mother cannot go far wrong."

You may visit a house, and they may have everything pleasant and all they want. You may think, "What a beautiful house," and the people may be kind, but home is not a house.

That word "home" is a lovely word in our language. They do not have it in Germany or France. They think you mean some kind of an institution, they have no other word for "home" in their language.—Mrs. C. M. Alexander in an address at Moody Institute.

ROOSEVELT'S FAVORITE CHARACTER. (56)

President Roosevelt is a faithful student of the Scriptures. Bunyan is one of his favorite authors.

One day a celebrated woman novelist came to him and said: "Tell me, Mr. President, what character in fiction comes nearest your ideal of what a man ought to be?"

"Great Heart," replied the ready man. "He is, in my estimation, the finest figure of a man that can be found."

"I'm afraid I'm not so well informed in modern fiction as I thought I was," she said timidly. The President smiled.

"Oh," she said hurriedly, "one of the old pagan heroes, of course, whom I have forgotten. Where shall I find him?"

"In the 'Delectable Mountains,'" said the President, turning to other guests.

STOLEN OR STRAYED; LOST OR MISLAID. (57)

Luke 19:10.

The following unique notice was affixed to the church door at Whitechurch, London:

Missing—last Sunday, some families from church.

Stolen—several hours from the Lord's day, by a number of people of different ages dressed in their Sunday clothes.

Strayed—half a score of lambs, believed to

have gone in the direction of "No Sunday School."

Mislaid—a quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

Wanted—several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

Lost—a lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.

DRUM-AROUND-AND-ROUSE-UP SOCIETY. (58)

Rev. 3:19; Ps. 69:9.

President Clark, in a recent article on Christian Endeavor, says:

The society was not long confined to the land of its birth, but very soon afterward it crossed the ocean and began to make its way into foreign lands. Singularly enough, it did not first cross the Atlantic ferry and find congenial soil in an English-speaking land, but took the long Pacific route, and found a home in China, in the ancient city of Foo-chow. Here a young missionary carried it in 1885.

The word "endeavor" has been a difficult one to translate into other languages, retaining at the same time the exact shade of meaning it has in English. In France and Italy the society has been called the "Christian Activity Society," in Germany the "Christian Striving Society," and in other languages similar equivalents to "endeavor." In China, as can be imagined, a language so far removed from ours in idiom and figures of speech, it was still more difficult to find the exact equivalent, so the resourceful Foo-chowese called it the "Drum Around and Rouse Up Society"—a pretty fair description of what the society is meant to do. The name was afterward changed to one more euphonious, if not more significant.

SOUL OF THE FIGHTER. (59)

Eph. 6:17.

After the battle of Chiu Lien Chang the Russians were in full retreat, and our soldiers were pressing forward to occupy the heights which the enemy had abandoned.

Sub-Lieutenant Inouye found under a heap of dead soldiers a Russian officer, apparently a captain, still alive, though mortally wounded and tormented by a burning thirst which he was trying to slake by sucking the blood which trickled down his face from a wound in the head.

Inouye at once went to him, and spoke to him kindly in Russian. And he gave him a drink of water out of his flask.

The Russian tried to thank him, but in vain. All that he could do was to unbuckle his sword and take out of his bosom a photograph of his family, and offer them to him as a token of his gratitude.

Inouye took the photograph, but returned the sword, saying that he could not deprive his soul of it. (The Japanese proverb says

that "the sword is the soul of the fighter—bushi, in Japanese.")

And he hurried on to catch up with his company.

The Sword of the Spirit is the soul of the Christian warrior.

BISHOP POTTER'S SUB-WAY TAVERN.

Heb. 2:15. (60)

That the secular press has a conscience is shown by its drastic comment on Bishop Potter's placing the approval of his church, in-so-far as he represents it, on the latest form of the saloon in New York.

A representative of the *Cleveland Plain Dealer* comments as follows:

The "Temperance Tavern" is bearing fruit. One girl was heard to say: "I had a glass of beer there, the first time in my life. I liked it."

In another issue he says:

A dry goods merchant on Broadway who took part in the opening, in the belief that he was aiding a moral agency that would do good, confessed to me today that results had not been what he had hoped.

"I took a look in there yesterday," he said, "at the luncheon hour and was surprised to see two of my young men whom I never supposed set foot in a drinking place. Perhaps my endorsement of the move sent them there on the ground that it had been approved as a good thing. If that is so I am sorry I ever touched it."

Here is a girl and two young men taking their first drink as a result of the cloak of respectability thrown around this saloon.

Those who come close enough to lost souls to know them (and evidently the Bishop never did) know that the first drink in thousands of cases leads to jail and the brothel.

The Bishop is a great man in the church and is supposed to have some acquaintance with God, but if a man of smaller place or less acquaintance were to do what the Bishop has done, it would go hard with him in the day when the results of his action in blessing a curse, when the results, I say, go marching in the day of judgment down to the depths, to say nothing of the sorrow in this world, it would go hard with him, I think.

If he had only known men—if his wealth had not separated him from men—he wouldn't have done it—he wouldn't have juggled with souls as he might juggle with dollars standing at the rail of an Atlantic liner. If he were a Catholic bishop, he might reclaim the souls lost through his influence—he might pray them out of purgatory. But a Catholic friend tells me I wrong his church by the mere suggestion.

The *Sunday School Times* requested President Eliot, of Harvard, to discuss the Tavern. He replied:

IS DRINK A SIN. (61)

John 9:41.

I do not feel well enough acquainted with the plans and purposes of the promoters of the Subway Tavern to take part in any discussion of the subject. In general I think it a legitimate method of promoting temperance to remove the motive of private gain in stimulating the selling of liquor.

Your proposed title, "Making Temptation Clean and Attractive," seems to me to assume that it is a sin to drink liquor. Does not your very title take for granted that you are right on the question under discussion? I doubt if any clear-headed person is ever persuaded by an argument which begins in that fashion.

President Eliot is correct when he says that the title of the editorial in this issue takes for granted that the *Sunday School Times* is right on the subject. The editor is glad that he hit upon a title that was not misunderstood; he would be sorry if there were any shadow of doubt left as to his convictions. But the title does not assume that it is a sin to drink liquor. It does assume that the saloon is a place of temptation to many men, and that, as such, the temptation it embodies is not going to be lessened by making it clean and attractive. It is hard to believe that any clear-headed person could be persuaded by an argument of that fashion.

WHAT A REFORMED DRUNKARD THINKS OF THE SUBWAY TAVERN.

(62)

I have been asked if the church could fix up the saloons and make them better. What an awful condition of things, to make such an inquiry necessary!

I have passed through the dreadful shame and curse of drunkenness. I began to drink at eighteen, and at forty was a hopeless drunkard. I had earned three hundred dollars per month in this city, but have seen the day, for years, when I could not get five cents without stealing it, all because of whisky. Talk of the saloon! I have lived in them, and slept in them. I am perfectly familiar with the way they are run.

One night, while dying with delirium tremens, I got a vision, as I verily believe, from the Tender Shepherd who came to seek and to save the lost, and I conceived a great desire to escape from this place of death. I fled to the station house, and when they thought it safe they let me go, and I went to Jerry McAuley's mission. There I heard for the first time that Jesus could save a drunkard, and I knelt with a crowd of poor, hopeless souls like myself, and cried to Jesus for help. He saved me then and there, and I have loathed the cursed stuff ever since, though for years I had never known the time, asleep or awake, that I didn't want it.

I commenced to work for the lost the very next day, and for eighteen years past I have been Jerry's successor down in the old Water Street Mission under the Brooklyn Bridge. The saloon can never be made better. It is evil and only evil. It is a shame to call it the poor man's club. It is a place to buy whisky, and hatch all sorts of devilment and crime. People go there because they want alcohol, and with that they take all else they can get. Why people should ever conceive that this curse could be dressed up in church clothes is a mystery beyond my comprehension. It is not the last drink that ruins a man, but the first.—S. H. Hadley, Jerry McAuley's Successor as Superintendent of the Old Water Street Mission, in *Sunday School Times*.

Quotable Poetry.

LAMPS, PITCHERS, TRUMPETS. (63)

He held the Lamp each Sabbath day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair—of Christ, the Light—
That gazing up—the Lamp between—
The hand that held it was not seen.

He held the Pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint
And bade him drink when sick and faint;
They drank;—the Pitcher thus between—
The hand that held it scarce was seen.

He blew the Trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold
To storm the walls of Satan's hold,
The Trumpet coming thus between,
The hand that held it was not seen.

But when our Captain says—"Well done,
Thou good and faithful servant! Come!
Lay down the Pitcher and the Lamp,
Lay down the Trumpet,—Leave the Camp,"—
Thy weary hands will then be seen,
Clasped in His pierced ones, naught between.
—Author Unknown.

THE SCULPTURE. (64)

A sculptor was at work one day
Upon a marble white;
His little child was there at play,
Among the chips so bright.

"Father, what makes you mar that stone,
So white, so smooth and true?"
"Play on, my child, let Pa alone,
He'll show you when he's through."

The artist chiseled there alone
Until his task was done;
He saw a figure in that stone,
Of his beloved son.

"My work is done, I'm satisfied,
I'll bring my child to see."
His little son looked up and cried—
"Father, it looks like me!"

Just so with God, our Architect,
His work in us begun,
Will cut, and shape, and make perfect
The image of his Son.

And when that blessed Son above,
We there his face shall see,
We'll hear his words of perfect love,
"Father, they look like me."

—J. B. Welch.

WAS IT YOU? (65)

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live."
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right;
Was it you?

—Success.

Sermons in Poems.

[Spurgeon's use of the poem "*The Ancien Mariner*," with telling effect in a sermon, has suggested the presentation of one such poem in each issue of Current Anecdotes, in addition to our "Quotable Poetry."]

LITANY FOR DELIVERANCE. (66)

Thou who dost dwell alone,
Thou who dost know thine own,
Thou to whom all are known
From the cradle to the grave—
Save, oh, save!

From the world's temptations;
From tribulations;
From that fierce anguish
Wherein we languish;
From that torpor deep
Wherein we lie asleep,
Heavy as death, cold as the grave—
Save, oh, save!

When the soul, growing clearer,
Sees God no nearer;
When the soul, mounting higher,
To God comes no nigher;
But the arch-fiend Pride
Mounts at her side,
Foiling her high emprise,
Sealing her eagle eyes,
And, when she fain would soar,
Makes idols to adore;
Changing the pure emotion
Of her high devotion,
To a skin-deep sense
Of her own eloquence;
Strong to deceive, strong to enslave—
Save, oh, save!

From the ingrained fashion
Of this earthly nature
That mars thy creature;
From grief, that is but passion;
From mirth, that is but feigning;
From tears, that bring no healing;
From wild and weak complaining;
Thine old strength revealing,
Save, oh, save!

From doubt, where all is double;
Where wise men are not strong;
Where comfort turns to trouble;
Where just men suffer wrong;
Where sorrow treads on wrong;
Where sorrow treads on joy;
Where sweet things soonest cloy;
Where faiths are built on dust;
Where Love is half mistrust,
Hungry and barren and sharp as the sea;
Save, oh, save!

Oh, let the false dreams fly
Where our sick souls do lie
Tossing continually.

Oh, where thy voice doth come
Let all doubts be dumb;
Let all words be mild;
All strifes be reconciled;
All pains beguiled.
Light bring no blindness;
Love no unkindness;
Knowledge no ruin;
Fear no undoing.
From the cradle to the grave,

Save, oh, save! —Matthew Arnold.

Homiletic Department.

G. B. F. HALLOCK, Editor.

GIST OF RECENT SERMONS.

By BISHOP J. N. FITZGERALD, MARK GUY PEARSE, JAMES O. WILSON, T. H. DARLOW, LOUIS ALBERT BANKS, E. L. EATON, C. C. ALBERTSON, DANIEL DORCHESTER, JOHN H. HOWARD, ETC.

SANCTIFY YOURSELVES.

Text: "And Joshua said unto the people sanctify yourselves, for tomorrow the Lord will do wonders among you."—Josh. 3:5.

Moses, the great leader, had been buried by the hand of God. Another leader, namely, Joshua, had been called to service.

The people were encamped beside the river, just within sight of the land that God had so positively promised to his people, and they wondered as to how they were to enter. The river rolling between, and in that land there were many enemies. They doubted in the past, and many of them doubted now; anxious to cross the river; anxious to possess the land that God had told them should be theirs. And then it seems that this new commander, this Joshua whom God had designed as leader, said unto the people, "Sanctify yourselves, for tomorrow the Lord will do wonders among you."

I. And they seemed just then to be ready for such an exhalation. They gave heed to the Word, and doubtless they surrendered themselves as never before to the God whom they worshiped.

Having performed their part, God then performed his, and accomplished wonders in behalf of his people, and the record of that day is edifying to those who would seek to conform themselves to God's blessed will.

They entered the land. There were, however, those in the land who stood in the way, and were ready to oppose their onward march. Over against them was the mighty city of Jericho, and the people took refuge within the city, and the king gave his commands, and they said, "We will withstand the onward march of the people who come to possess this land." And then occurred that mighty work of the falling of this great city; and thus the second great wonder was performed by God.

Further on there was another city, bearing the name of Ai, and the people of that city said, "These invaders must be opposed;" and so preparing themselves they marched out, determined to do battle in the open field, and make warfare against this host that had entered their realm. How completely that city was destroyed we all know, and the people thereof. And this was another of the mighty wonders that God performed, as he said he would.

And then it was that other kings in that land said, "We must form an alliance; we must combine our forces. These men have conquered Jericho and Ai, and unless we unite our forces they will sweep the land." And so these five kings of the Amorites combined and made their stand. It seemed like a force invincible, and no one would have thought it possible to meet and master such a force as this. But God opened the heavens and sent the hail, and destroyed large portions of this army, till the five kings took refuge in a cave.

God's power was again displayed when the sun and the moon stood still that additional time might be given Israel to complete the battle.

Twenty-six other kings were scattered over the land, all of which were subdued in turn, and Israel possessed the entire country. What a fulfillment of the promise on the part of Jehovah to his people, based on the sole condition that they sanctify themselves to him.

II. You will note that Joshua has been regarded as the type of Jesus. The names come from the same root—Jesus and Joshua—who is the type of our great Commander. The children of Israel have ever been regarded as typical of the Lord's host in every land and clime. And so we have a parallel. They have their leader, we have ours. They were the children of Israel, we are the Israel of God. They heard their leader's command just as we hear it today. They obeyed his command, just as I wish we might obey it today; and they received the fulfillment of his promise, just as I wish we might receive it before the season of 1904 shall close.

III. Sanctifying ourselves means a separating of ourselves from the world. There ought to be some means by which a worldly man can be distinguished from a Christian. "Come out from among them and be ye separate, and touch not the unclean thing." This does not mean that we are to withdraw from the world and shut ourselves up in a convent or a monastery; but that in spirit we are to regard the rules and the principles and the policies laid down by Jesus himself. Setting ourselves apart for holy uses, that is the true worship of God. It is not necessary to have some saint intercede for us; but we can go to him directly and receive the blessings that we need. We are to go out seeking to promote the interests of all men; seeking to do them good in all ways.

No one ever knew a Pharisee to go by night into a dark cellar or lonely garret and there minister to some needy one. On the street corners and on the housetops he might do it. But one thoroughly consecrated to God's service will go alone, with no eyes but the eyes of God to see him, seeking to help those who need it. These are the truly consecrated to God.

IV. Then ye are to be set apart to the great department of God's church. We must not forsake the assembling of ourselves together, but give ourselves up to these works in the name of God.

God has always accomplished wonders through sanctified individuals and people. Noah is an instance of this. He was faithful to God, in the face of opposition of the hardest kind. And Joseph was faithful to God, and God saw him through.

We are to give ourselves up absolutely to God, expecting that then wonders will be ac-

complished in our midst, and through our agency.

There is still work to do in this Promised Land, and battles to fight for our Lord Jesus.

1. The first of those kings represents war. War is contrary to the teachings of the Christian church, and it is a force that sooner or later must be overcome if it complies with the condition laid down by God. God's Word will be fulfilled when his people sanctify themselves fully unto him.

What a glad day that will be when the Prince of Peace himself shall come, and all men, of all tongues, and of all countries shall count themselves his servant.

2. The second king is Idolatry. The idols of heathenism will be broken down, while the Cross of the Lord standeth sure. The temples of the heathen will be crumbled into dust, while the Church of God rises in grandeur and more beautiful proportions in every quarter of the world. The day is coming when the nations of the earth shall acknowledge the supremacy of our glorious King.

3. The third of those kings is Infidelity. What a force it is, rising against the Christian church; expressing its doubts in all forms; sneering at the Puritanical ideas of the followers of the Lord Jesus Christ. Infidelity is an enemy of the Church of the living God. This "king" must come down; whether in our day depends largely upon you and I.

4. The fourth king is Licentiousness. In discussing questions, and situations and conditions, we are horrified, and wonder if we ever can be able to uproot this evil. Let us remember that our hope and our reliance is in God.

5. The fifth king is Alcohol. It is the enemy of the church—the greatest enemy the church has. The enemy of the home—the greatest enemy the home has. The enemy of the government—the greatest enemy it has, the hardest to overcome. And he has become quite impudent in this day, simply because the church fights him simply by war. We do denounce him fearfully, but the English language does not contain words to express our indignation. He is in partnership with the government and the railways in the money of our states and cities; and if the church, and if this country would only arouse and come to a realization of what this enemy is, this enemy would come down before another sunrise. In the first place he would wipe out our Sabbath completely; and in the next place he would destroy every home, and God only knows how many he has destroyed.

But I believe this king, like the others, is coming down. This evil is going abroad. In some parts of the land they are awakening to it. There are glorious signs. This traffic is spreading like the deadly upaz. We will not carve that deadly tree with one-mile limits, or five-mile limits, or low license, or high license, or local option. We will not carve it, but we will cut it down. Nor will we leave the roots to spring and sprout again; but we will throw root and branch and limb and twig in the all-consuming fire.

When God's people are thoroughly consecrated to him, he will do all that he did in any of the past.—Bishop J. N. Fitzgerald, D. D.

CHRIST'S CURE FOR CARE.

Text: "Therefore I say unto you, take no thought for your life," etc.—Matt. 6: 25, 26.

There are men and women, gifted, wise, benevolent, who yet are not always wise enough to know that they are unfitted to talk to other people about resignation. I can think of nothing more irritating than for the minister, rotund and ruddy, with the ring of robustness in his voice, and everything about him proclaiming how well to do he is, preaching to some burdened woman or hungry man the duty of contentment. Let my Lady Bountiful, brilliant with jewels and rustling in her silks, bring her beef tea and jelly by all means to the sick, and send her hothouse grapes to the fevered sufferer. In so doing she shall do well. But let her breathe no word about the blessedness of a contented spirit.

He who spoke with authority here must have gone along the desert way. He must have learned in poverty the art of pity. He must have found in loneliness and want the sacred sympathy which soothes and strengthens the soul beset with care.

This is Christ's fitness to talk to us of care, that he himself met in every condition the cares of our humanity and conquered them by trust in God.

He was ahungered. And to him hunger meant all that it ever meant to any. Then to him came the Tempter—"If thou be the Son of God command that these stones be made bread."

Think of him going on his way alone, past the home where the wearied laborer sat amidst the happy family and blessed God for the simple evening repast. Think of him as the sun sank behind the western hills, and the bird flew to its shelter within the nest and the fox crept to its home beneath the rocks. Stillness lay on the villages where the households slept in happy safety. But he went through the night weary, homeless, hungry, cold. The Son of Man had not where to lay his head.

Again, think of him asleep in that wild night at sea, the darkness of the night adding to the peril and fear of the fishermen. And when they wake him he rises, and beneath his outstretched hands the waves sink, hushed, the winds are silenced instantly, as if abashed that they had dealt so roughly with their Lord. The disciples, we read, were astonished at his power. But he was astonished at their fear.

Filled with all this holy calm, with heaven in his soul, the Lord Jesus looked forth upon men dragged down and cursed by care. And all within him longed to bring them into a true relationship with God. Wrong with God, the man was wrong with everything, with himself and with all the common things of daily life. How shall the world be brought into its true position, and how shall men and women come to share this supreme blessedness of the Saviour? Here, and here only, is the answer, by the revelation of the Father.

There are many ways in which we may think of God. He is the Creator; the Almighty power which sustains the universe; the All-wise directing it; the Most High demanding the obedience and service of his creatures. He is the Judge before whom we must appear. But none of these can ever satisfy us. There

is but one aspect, one knowledge, one relationship of God which can satisfy us. It is that which the Lord Jesus Christ sets before us in these words, "Your Heavenly Father."

In the religious life it is not too much to say that everything depends upon our thought of God. It is everything for us to find out how the Saviour would have us know God. Some men think it necessary for us to have grim and terrible thoughts of God. They say it makes strong Christians. Perhaps it does, in the same way that the Indians make strong children by killing all the weak ones. Twenty must die that one may live. O, blessed is it to turn and listen to the gracious words which proceed out of the Saviour's mouth!

Your Heavenly Father. Here are four great and blessed truths that we may take to the innermost heart.

I. I have not to understand great mysteries.

How easy it is to be overwhelmed by the thought of God! To some, indeed, it may seem impossible not to be overwhelmed by it. How we may perplex our brains and vex our souls with theories and theologies, and creeds and definitions, until God is lost to us in a maze and mist of words! Your Heavenly Father—that I can accept, and there I can rest. The little child lies in the mother's arms, ignorant, indeed—all that it can do is to delight in that ministry of love. By the infinite gentleness and patient help of the mother to the child, God would make himself known to us. About us, nearer and more constant than anything else, sure as the round world beneath our feet, vast and glorious as the great heaven above us, is the love of the Heavenly Father. That first—if God is my Father, I have not to perplex my soul with awful mysteries.

II. The next blessed truth is—if God is my Father I have not to make him love me. His love is mine forever and ever, fixed and unalterable in the very nature of God. Think of the little child that has to try and make the mother love it. Poor little thing! It must not tell when it is hungry, or cry when it is sad, or shriek when it is frightened; it must always try to be bright and beautiful to win the mother's love! No, that love must go before anything, it must underly everything, and find its joy in ministering to them. Even our sins cannot undo the love of the Father; can, indeed, only reveal the height and depth and the strength of that infinite love that is ours forever and ever.

"And when he was yet a great way off the father saw him, and ran and fell on his neck and kissed him." Linger over the vision until the heart glows with the wonder of it all—the love that longed unwearied, that waited, that watched, that ran in its eagerness of welcome, that could not do enough to show itself. All this is ours, yours and mine, forever and ever in him who is our Heavenly Father.

III. Your Heavenly Father. Then all that he is, he is for me, and all that he has, he has for me. How wonderful is this relationship! Here is a man waited on by his servants, his want and pleasure met by skilled hands, artists that paint for him, authors that write for him, a host that add to his safety; those who bring him fruit and food and flowers. And here

amid them all is the little child, without any sense, without any skill, who brings no gain, who adds nothing to the master's greatness or wealth, and yet this little one is more to the father than anyone else. Others touch the master at this point or that, but all he is belongs to the child, and all that he can be. Others bring their work or wares, and get their wages. But this little one brings nothing, yet possesses all. "All that I have is thine," says the father, glad for the child's sake.

Your Heavenly Father. Think of it, dwell upon it, until the gladness of it fills and thrills the soul.

IV. Your Father which is in Heaven—Then he understands and knows how best to train me for the highest life and to turn me to the best account, for within us is another nature which wants to be supplied and capacities to be developed, which only God himself doth understand.

Every day brings his love afresh into the life. Open the shutters and draw up the blinds and let this love stream in upon the soul like the light of the morning. Every day surrender yourself afresh to his gracious helpfulness and gentle guidance. It is along this way we must go to learn the lesson that the Lord would teach as he seeks to cure our care.—Rev. Mark Guy Pearse, D. D., London, England.

SPIRITUAL DREAMING.

Text: "And Enoch walked with God." —Gen. 5: 24.

Did you ever think how full the Bible is of dreams and visions? If you were to cut these out of the Bible what a prosy book it would be. It would lose much of its significance. Scarcely had man been created before he began to dream. I am inclined to think that dreaming came before thinking. Enoch was the first great dreamer. Enoch always seemed to be following some unseen personage. The Bible says he walked with God for three hundred years and was then translated. Or as the little girl put it, "Enoch used to take long walks with God; he kept going farther and staying longer. One day God said to him, 'Enoch, come home with me.' So Enoch went and never came back." From Enoch down to John on the island of Patmos, there is a continuous succession of dreamers, and many of the most important movements of Scripture history were motived by dreams or visions.

I. If the Bible were only matter of fact like a newspaper, we should soon tire of it. If it were only a recital of exciting incidents like some novels of the present day, we should not care to read it a second time. Or if it were merely some profound discussion on the problems of life and duty, like what we read in the books of philosophy, very few could read it and enjoy it. But it is because the Bible comes from above and is still superior to worldly opinion that it is the great wonder book of the ages. Is it not remarkable that this dream book should be making so much history in this matter-of-fact age of ours?

II. Dreams and visions sustain as import-

ant a relation to our present human life as they do to the Bible. Shakespeare says:

"We are of such stuff as dreams are made of,
Our little life is rounded by a sleep."

"This is poetry," you say, but poetry is the highest expression of truth which ye have. It is an actual fact that one-third of our life is passed in sleep. Tyndall says, "We are woven with something not ourselves." The essential part of us no surgeon's knife has found nor can find. These bodies of ours that seem so substantial are changing every moment. Our thoughts come and go like dreams. Where is that boyish or girlish form that was once ours? What is the nature of our aspirations and ideals that send us to work every morning, put burdens upon us and continually beckon us to higher attainment? They are "such stuff as dreams are made of." They are invisible, intangible, like dreams.

"Which of you by taking thought can add one cubit to his stature? You are as tall at twenty as you ever will be. Your muscles attain their perfection in the thirties. Your intellectual forces ripen later and then begin to decay. Your passions have their flowering and their fading time. There is something imbedded in your nature that determines these things and their growth. You have no control over them. Which of you could explain just how you came to the forming of your present beliefs? It would be impossible to explain the steps one by one and give a full explanation. As we look back over our lives, as we think of the multitude of fascinations and interests that have been continually bidding for our attention, as we think of the temptations that have continuously beset our path, as we look back upon the broken chapters and crossed lines, we marvel that our lives have any unity. If our career has any real unity, any significance, if we have what we can properly call a character, it is because there has been an invisible, intangible guidance continuously with us like that which appeared to men of old in dreams and visions. The best part of your life and mine has been due to the fact that in some mysterious way, just as dreams have come into our sleep, influences from above have come into our souls. These influences have guided our aspirations and shaped our ideals until a new purpose was born within us and we went forth guided by a strength not our own.

As the poet says: "A hand was stretched out to us from the dark, which was grasped without question and went forth to the work that God called us to do." Some of us took that hand. Some of us have walked a short distance with it. Perhaps "the vision splendid" with which we started has faded to some extent, and we find ourselves engrossed in sordid cares. We have not that clear vision of God and duty that we had in our early experience. How often are the words of Wordsworth true:

"The world is too much with us; late and soon
Getting and spending we lay waste our
powers."

Religion thus becomes or tends to become one of the mere respectabilities of life, a mere

Sunday thing, instead of our strength, joy and inspiration.

A well-meaning woman came to her pastor and said, "I am so glad my daughter has found her religious life and come to the table of our Lord. She has been absorbed in this nearly a year. Next year she will come out in society, and it is well to have these things out of the way." That woman evidently regarded religion as a kind of finishing school. She did not realize that her daughter would need most of all the comfort and direction that religion gives when she came into her mature life and faced the perplexing and awful problems of life and death and duty.

III. It is the man and the woman who have left their youth behind them who need most the visions and the enthusiasms that religion inspires. It is so easy when we get into manhood and womanhood to lose our childlike confidence in God. We are so prone to trust in our reason more and our fate less. There is all the while the tendency to crowd out the finer sensibilities or allow them to become duller. We become immersed in sordid interests as "the vision splendid" dies out. Then we find ourselves in a perfect chaos of conflicting interests and duties. We become much like children playing with blocks. On each of these blocks is a part of a picture—a horse on one, a tree on another, a man on another. By themselves, these blocks are fragments without significance, and it is only when the child has a conception of the picture and begins to put the blocks together that the play has any real significance and the blocks have any real meaning.

Now what the existence of the picture is to the child, faith in an over-ruling Providence is to us. We are dealing with fragments. Our professional life, our domestic life, sickness, death—all these are fragments and they are terribly confusing and disheartening unless we have a belief in God as all in all. This is what faith gives us. There is no place, there is no experience where God is not. There is no place where God's laws are not in constant and merciful and active operation. If we look upon this universe upon a beautiful day like this, on the blue skies and the waving trees overhead and the lake simmering with beauty, it is so easy to believe there is a God of beauty, power, order, and that he is flashing his beauty and power upon us. We can stay on the divine side or on the carnal side of things, as we will. We can feed upon these ethereal visions, on these aspirations that flash upon us like dreams. All these ideals that God has flashed into our souls were meant to flood our whole being with light.

Have you ever seen the sun rise in Switzerland or in the mountains of Colorado? Below in the valley you see the sun first gilding the highest peak with its splendor, then the splendor grows and glows down the mountain. The lower part of the mountain is in the shadow, and in the valley the gloom of night still abides, but you know that the sun is steadily rising, and this gives you confidence that all the shadows will be dissipated and the whole region round will exult in the sunshine. So the Sun

of Righteousness is continuously seeking to flash ideals into our souls, and illumine our lives. He touches some exalted moment, some peak of lofty aspiration. Below that all may be in the shadow. Strife, doubts, fears all cast their shadows, but if God has touched any part of your nature with his glory, and made himself known to you, that shall give you confidence that he will flood your whole being with light and glorify every common, prosaic task. He will perfect himself in you. Sooner or later the day of the Lord will come in its full radiance and splendor into your soul.

Some of you are called to do great deeds, and others are busy with things that seem to us at times little and trivial. Some of us are in the severe school of poverty, and others have the equally severe test of luxury. But wherever we may be in the valley of life, we can see the vision of duty beckoning to us from the mountain top. The path upward to it may seem steep and rocky. There are times when our moral and spiritual energy flags and we feel as the traveller feels when his limbs ache and he longs to lay down his burdens and go into some quiet place and rest in carnal comfort. But that means to give up all of these visions, all of these aspirations; that means to stay forever down in the valley and let our spiritual nature die. Let us go wherever the vision of duty summons us, because this means the realization of our glorified self.—Rev. D. Dorchester, Jr., D. D., Pittsburgh, Pennsylvania.

THE VALUE OF A DEFINITE AIM.✓

Text: "Jehu drew a bow with his full strength."—2 Kings 9: 24.

Soldiers are not the only men who fire at targets. Consciously or unconsciously, you and I are doing the same thing. The target at which we fire is our ideal—and every true man has an ideal at which he is aiming, in the social, commercial, professional and religious world. How to hit this target is the question that agitates noble souls.

But who shall give us a practical exhibition in the art of archery and constitute our hero of the target? Jehu, the King of Israel. The target he hit was a King's heart, and the tragic incident is well worth your reading. It was a brilliant feat of arms. Our text tells us how it was accomplished: "Jehu drew a bow with his full strength."

Three things made his arrow effective—individuality, physical energy, and definite aim. Put these forces behind the arrow that flies from our bowstring and we, too, shall hit the target at which we are aiming.

I. Jehu's individuality is indicated by the weapon he used—a bow. He had the good sense to stick to the bow and to take no chances with the new-fangled armor of kings. He dismissed a false dignity and won a crown. Had he lost his individuality he had lost his throne.

II. But he also put behind his arrow a splendid physical energy. He "drew a bow with his full strength." I know there are

those who admire Jehu, not because of his manly strength, but because of his title. For Jehu the athlete they have only contempt, but they worship the king. Not strength of arm, nor quality of intellect, nor moral tone constitutes the glory of a man but his titles. According to their idea, he need not be a noble man so long as he is a nobleman.

III. Jehu hit the target not because he was king, but because he drew a bow with his full strength. Not his title, but his muscle fired the arrow that won his crown. But if a third secret of his splendid marksmanship be called for, we find it in his definite aim. Without this his individuality and physical strength would not have achieved this feat of archery. If one would hit the target he must fire at it, not towards it. Yet who does not fire in the air? Who takes definite aim?

1. In prayer we miss the mark because we ask for everything in general, and nothing in particular. Not so the publican. He said: "God be merciful to me, a sinner." There were scores of sinners all about him, but he hit the target by aiming at one of them—"Me!" Bartimeus said: "Lord, that I may receive my sight!" He hit the target by aiming at Bartimeus. The Syrophoenician woman said: "My daughter is vexed of a devil," and hit the target by taking definite aim at her own daughter. But for such a definite aim the world would never have heard of Noah. For one hundred and twenty years he fired away at one target—an ark. And this one thing he did—he built.

2. When Abraham Lincoln was but a young man he witnessed the auction of a family of slaves at New Orleans, and wrote in his diary: "My heart bled at seeing that family sold and separated. My God! If ever I get a chance to hit the institution of slavery, I will hit it hard." He finally hit the target of slavery, because it was the definite aim of his life, and, thank God! he hit it hard.

A greater than Lincoln was Paul. And what was the secret of his greatness? You find it in his motto, "This one thing I do." One thing—singleness of aim, the gathering of thought, soul, feeling, heart, life into one intense, absorbing passion. This was his Master's purpose. He was a specialist, and his specialty was the Cross of Christ. Such definiteness of aim will never fail. Like Paul, Jehu hit the target because he took definite aim.

3. What target, what ideals are we aiming at in life? If we do not know, we will not hit it. One must see the target before he can take definite aim. Decide, then, what you wish to be, and be it. Know what you wish to do, and do it. Conclude what target you wish to hit, and hit it, especially those targets which God has commanded us to hit—truth, virtue, Christian character, prayer, love and goodness. Woe be to the man who does not take definite aim at each of these and draw a bow with all his strength!—Rev. James O. Wilson, D. D.

DOES MY LIFE PLEASE GOD?

Text: "I do always those things that please him."—John 8: 29.

This, it seems to me, is the supreme claim which Jesus Christ made for himself. There could be no higher claim made than that. To say that the life of a man is always under all circumstances, in sickness and in health, in prosperity and in adversity, in youth and manhood, pleasing to God, entirely satisfactory to him who created him, and who knows perfectly the capacity of every function of human life, is the highest claim that could possibly be made for anyone.

Christ is our model. At the very foundation of everything we can say about Christianity we must agree on this that Jesus Christ, himself, was the first Christian, and that to be a Christian now is to follow after him and live our lives in his spirit.

The supreme fact then of Christianity is that Christ's disciples are now, nearly eighteen hundred years after his ascension from the earth, to live the Christ-life, here amid the conditions and circumstances of our modern time.

Christ could not have been the perfect Saviour of men unless his life had been thus pleasing to God. And we cannot be perfect Christians unless we imitate the life of Jesus in this respect. There is, therefore, no more heart-searching question than this which I have selected for our theme, "Does my life please God?" The question is not whether I have clear perceptions intellectually of divine truth, or whether I have hours of spiritual vision when I long for the noblest and holiest things, but whether my life, the actual deeds which I perform from day to day, the conversations in which I indulge, the purposes which I form and seek to carry out, are such as commend themselves to him, who created me, who knows also what is for my highest interests.

Happily, we need not be in the dark concerning what will please God, for Christ's life was pleasing to him, and that life is open to our study. We have only to put ourselves alongside of the life of Christ in its spirit and purpose and conduct, to find out if we are living the same kind of life or not.

I. Judging from the life of Christ we are sure that if our lives are to be pleasing to God they must be pure, holy lives. By that word holy, I don't mean anything technical, and I do not utter the shibboleth of any faction. I think there has been no word in our time more abused, nor more frequently dragged in the mud of unwise strife, than that word holiness. To be holy means to be healthy. To live a holy life means to be wholesome, healthy and natural in our daily thinking and doing. Some people sneer at holiness as though they thought a little sin added attractiveness and beauty of character. One might as well say that a little dirt improves drinking water; that a little chalk improves the quality of milk; that a little taint is good for meat; that a little treachery improves love, as to say that perfect holiness in character is not the most attractive and delightful thing that can characterize any human soul. The perfectly holy man or woman will

go about the work of life dealing with their fellow men and women in a perfectly natural, wholesome and pure way. Their conduct towards God and man will be perfectly sincere and open and genuine. If we turn from our lives to the life of Jesus we will see that the holiness of Christ was just like that. There never was a man who lived a more simple, straightforward, natural life than Christ. He did not undertake to make himself holy by hiding himself away in quiet meditation, or by shutting himself off from troublesome and distracting relations to his fellow men. He went among people, the ordinary people, the common folks, of the towns and cities where he lived his life. He did not shun wicked people, or sick people, or beggars, or people who were in trouble. He met them one and all in an open, manly way and was in every case the good Neighbor, the helpful, true, honest, pure Man.

That is the sort of holiness we want now. It is the kind that is pleasing to God.

II. We may be sure, in the second place, that in order that our lives please God, they must be unselfish and must be lived with the spirit of childhood towards God. One of the most striking characteristics in the life of Jesus was the complete and natural submission to the will of God. Whenever he speaks of God in connection with himself, he speaks of him as Father. The sweetest and most perfect submission in the world is the submission of a thoroughly loving and obedient child to the will of the parent. Such a child not only obeys, but finds in obedience its chief gladness and reward.

A little boy had a beautiful canary, which sang to him every day and awakened him every morning with its beautiful twitter. The mother of the child was ill—so dangerously ill that the song of the little bird, which to the boy was delicious music, disturbed and distressed her to such an extent that she could scarcely bear to hear it. He put the bird away in the room of the house as far removed as possible from the sick chamber, but the shrill notes of the bird still reached the sick woman, and caused pain to her weakened nervous condition. One morning, as the boy stood holding his mother's hand, he saw, when the canary sang, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so, but very gently. "It does not seem like music to me," she said, as he asked her if the notes were not pretty. He looked at her in wonder. "And do you really dislike the sound?" "Indeed, I do," she said.

The child, full of love to his mother, left the room. The golden feathers of the pretty songster were glistening in the sunshine, and he was trilling forth his loveliest notes; but they had ceased to please the boy. They were no longer beautiful or soothing to him, and taking the cage in his hands, he left the house. When he returned he told his mother that the bird would disturb her rest no more, for he had given it to his little cousin. "But you loved it so," she said; "how could you part with the canary?" "I loved the canary, mother," he replied, "but I love you more. I could

not really love anything that would give you pain, it would not be true love if I did."

Our relation to God is as simple as that. If our hearts appreciate clearly the great goodness of God towards us, our love toward him would be so steadfast and real that we would not want to do anything that will de displeasing to him.

III. We are sure, also, that to please God our lives must be full of brotherly love and sympathy. Love is the key-note to the life of God. "God is love," is the supreme revelation of God's nature revealed to us in his Word. To please God we must partake of the spirit of love, and our lives must show forth that love toward our fellowmen. This is the only definite test in so many words, that is given in the Bible for the conversion of a soul. The apostle says: "Hereby we know that we have passed from death unto life because we love the brethren." No life can please God the overwhelming spirit of which is not love. How much that passes for Christianity withers under such a test.

I fear there are many in our own time who judge their religion more by their hatreds than by their loves. But while Christ could be indignant against the oppressor, and no man spoke more stinging words than he against those who were oppressing the weak, yet toward every soul of man, however sinful or degraded, Christ had a nature full of sympathy, full of yearning to help, full of willingness to give his very self to save.

In living such a life we shall not be alone. Mark Twain has made a humorous proverb, "Be virtuous and you will be lonely," but it is not true. It is the poor vagabonds of sin that are driven into the loneliness of despair. Christ said he could live this sacred, blessed life because his Father was ever with him. And if we give ourselves up to this life of wholesome surrender to do the will of God in loving service to our fellowmen we shall not be alone. God will be with us and will bring us into the most sympathetic fellowship with the noblest spirits of every age and time, on earth and in Heaven.—Rev. Louis Albert Banks, D. D., New York.

THE PEERLESS SPEAKER.

Text: "Never man spake like this man."
—St. John 7: 46.

Nicodemus voiced the intelligence and culture of his generation when he said: "We know that thou art a teacher come from God." And the report of these officers sent out to arrest Christ is the testimony of every sincere soul that saw and heard him. With one united voice his contemporaries say, "Never man spake like this man."

These words are accepted as unchallenged truth, although Moses had been speaking to the Hebrew race for 1,500 years, and he had spoken with a wisdom and authority which had never been equaled in the history of the human race.

"Never man spake like this man," though Isaiah had poured his soul of fire into some of the most rapturous and ecstatic prophecies that had ever fallen from human lips.

Why is it that Jesus spake as no man had

ever spoken before? Some will answer, "Because he was divine," which is answer enough; but may we not reverently examine the elements of his speaking, and some of the qualities of his person, and thus learn something of his secret and the charm of his power?

I. Jesus Christ was the peerless speaker because he spake always what was in God. Now and then his contemporaries had a gleam of this truth and felt its power. "And it came to pass when Jesus had ended these sayings that the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes."

If I were to ask you to name three holy men who most nearly voiced the mind and will of God, you—and I suppose the whole Christian world with a remarkable degree of unanimity—would say Moses, Isaiah and Paul; yet the Lord Jesus Christ voiced the mind and will of God in a sense that these holy men never did.

Those phosphorescent dials on the great town clocks drink the sunlight all day and absorb so much of it, that when the sunlight is withdrawn and darkness comes, they keep right on shining even into the night. So Moses communed with God on Mt. Sinai for 40 days, till his whole being seemed translucent with the divine glory, and he was obliged to cover his face with a veil before mortals could look upon him; but it was like the phosphorescent dial giving off what it had absorbed.

But on the Mount of Transfiguration our Lord Jesus only pushed aside the mortal and the human that he might show us the divine that seemed to burst forth from him till his whole form seemed to dissolve in the still radiance, and bathe the whole mountain top in celestial glory. To those who beheld it, it was no longer a planet shining with reflected light, but the transcendent glory of the sun.

But our Lord Jesus Christ never trembled before the awful pageantry of heaven. His calm spirit was never agitated with a sense of fear or unworthiness. His eye was not dazzled nor his person agitated in the presence of celestial splendors. He never exhibited any sense of unworthiness, nor asked for delegated authority. He did not seem to be speaking by the authority of another when he said: "I am the Way, the Truth and the Life." "I am the Light of the world." "I am the Bread of Life." "I am the Resurrection and the Life." "I have power to lay down my life and I have power to take it." "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory."

Surely he spake as never man spake because he spake all that was in God. Paul could speak only what had been given him to utter, and right royally did he tell what he had known and felt, what had been given him to utter.

Again, when we attend to the quality of his utterances we feel that our Saviour truly spake the things that were in God.

He saw as God sees, he felt as God feels, he spake as God speaks; and that is the reason why "he spake as never man spake."

II. Jesus Christ was the peerless speaker because he spake always what was in himself.

Truly, never man spake like this man. Out of himself seemed to come his words with "spontaneous, original, native force." He was the peerless speaker because he always spoke what was in himself. His words were the glowing sparks from the fiery furnace of his own heart. Behold the world-illumination that there is in one word of his. "I am the way"—not one who points out the way; not a treatise upon the way; not theories about the way; but the absolute way. "I am the truth"—not theories about the truth, nor doctrinal statements concerning the truth; but the very truth itself; the living, breathing, vitalized, energized truth; truth human, truth angelic, truth divine; truth that walks, and speaks, and serves, and suffers; truth that fills eternity with the unspeakable light of God's glory, and heaven with the unintermittant fountain of his love. "I am the life"—the breath of God, the fire that burns on the altar of heaven, the unclouded glory that shines out of God's face, and throbs and sings and burns and shouts among the ranks of the seraphim—the fire angels before the throne; I am that life, and the life is the light of men.

Daniel Webster said that true eloquence required three conditions—the man, the subject, and the occasion. Apply these three conditions to Christ and see why he spake as no man had ever spoken before. The speaker was God himself; the subject was the message of Jehovah to a lost world—the constitution and statute laws of the kingdom of God—a declaration of those principles upon which the throne of Jehovah rested; and the occasion was the listening ear of a sin-enslaved world, hearing the story of redemption and the terms of salvation. No wonder that such a speaker, with such a theme, to such an audience, should constrain men to hear, and as they heard, to cry out, "Never man spake like this man!"

III. Jesus Christ was the peerless speaker because he spake all that was in us. Never before had the human heart been so well known, and so thoroughly searched, as Christ knew and searched it. Pharaoh might deceive Moses, Absalom might deceive David, Jacob by a little sharp practice might impose upon his father Isaac, Michal might deceive her father Saul, Joab, the mighty warrior, might deceive Abner, Sampson might fool the Philistines, Annanias and Sapphira might deceive the stewards of the earthly church, Judas might deceive his brethren, and Peter his own heart—but no one could deceive Christ. He well knew the human heart—its strength and its weakness—its secret springs and deep motives—its isolated mountain peaks and its subterranean caverns—as no one had ever known them before.

In one of the museums of Rome is the Torso Belvidere. It is but the trunk, as the name signifies, of one of the ancient master-pieces, representing Hercules in repose. Michael Angelo when an old man and blind, was often lead up to it, and he would feel of it tenderly, and ex-

claimed that nothing ever found him as did that piece of statuary.

Perhaps that suggested the celebrated saying of Coleridge that the Bible must be a divine book, because it found him as no other book ever did.

And if the Book can find a human soul, how much more perfectly can the great Author of the Book find the human soul. No one ever before knew the human soul by heart as Christ did. Neither the rags of the beggar nor the robes of a king could obscure his transparent vision of a human soul. See how he penetrated the scribes and Pharisees; see how he surprised, astonished and confounded the lawyers; see how he knew the thoughts of Simon the Pharisee; see how he looked into the hearts of a multitude, and instead of judging the guilty woman he judged the whole crowd; see how he told Peter of his weakness, Judas of the betrayal, and Peter of the denial; see how he made the hearts of the disciples burn within them on the way to Emmaus; how he laid bare the heart of the rich young ruler; how he punctured the vanity and selfishness of the hasty young man who came to him and said, "I will follow thee whithersoever thou goest;" how he covered Nicodemus with fear and confusion with one sentence—"Ye must be born again." Surely he was the great physician. He knew exactly how to deal with sin and sinners.

It is not strange then that one who knew all this could speak as never man spake before upon these tremendous themes.

IV. Five times more he will speak. Listen: "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

"Marvel not at this, for the hour is coming when all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

And in the great judgment day, to those on his right: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And to those on the left: "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels." Oh, awful scene! Let the curtain fall!

Once more, and finally, at the head of the sacramental host, followed by the triumphant millions of the redeemed, the domes and towers of the celestial city looming up in celestial splendor far out-shining the sun, a voice that seems to fill eternity cries: "Lift up your heads, O, ye gates, and, be ye lifted up, ye everlasting doors, that the King of Glory may come in."—Rev. E. L. Eaton, D. D.

LEARN TO DIVIDE.

Text: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 5.

The motto of the theater is, "We study to please." The motto of the Christian pulpit is, "We study to warn and teach, that we

(Continued on Page 27.)

(Continued from Page 22.)

may present every man perfect in Christ Jesus." This is the problem of the ministry of this and every age—how to preach the truth so that it will powerfully appeal to men. Give us, then, a book which contains what Matthew Arnold quotes from Swift as the two noblest of all things—sweetness and light. What are we to do with it? Preach it. There is the incarnate Word as well as the written word, and we are to preach him. But even he is revealed to us through the written word. "The Word of Truth" includes all we are to preach. This is our vocation. To do any other work, to preach any other word is to change our vocation into an avocation. Now, how are we to preach the Word? (1) We must rightly estimate the Word of Truth. (2) We must rightly interpret the Word of Truth. (3) We must rightly divide the Word of Truth.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed. Rightly dividing the word of truth." This is my warrant for such a theme as "Learn to divide." We give much study to the proper estimate of the word; much to the correct interpretation of the word, but not so much to the right division of the word.

I. Whatever Paul may have had in mind when he used the term which the authorized version translates "rightly dividing," and which, literally rendered, reads, "Cutting in the true direction," I have reference to the important office of the minister to determine in what relative proportion he shall preach truths of various character in the Word of God. There are truths of the first magnitude, and there are truths of the sixth magnitude. But the truths of the first magnitude are the stars by which we guide our lives. What these are I venture to suggest: a personal God; a personal Saviour; and personal immortality. These three doctrines are the basis of what may be dominated essential Christianity.

What if we devote more time and study to the preaching of social Christianity, political Christianity, or ethical Christianity (which includes both the former) than to the preaching of essential Christianity, we have not rightly divided the Word of Truth. It would exert a corrective influence on many of our habits of preaching if we often reviewed our own last year's sermons as to their themes, with the purpose of finding what proportion of essential doctrines we have presented. Some of us would confront the fact that we have preached minor truths more frequently than major truths. It would be profitable exercise to study the greatest preachers as to their themes. I do not desire to anticipate the result of such a study, lest I deprive you of the benefit and pleasure of a certain discovery, but be prepared to meet the fact that the great preachers of the church in all times have habitually given their labors to the proclamation of the greatest truths of the Word, seldom treating non-essential themes, and never selecting strange or obscure texts for the sake of strangeness or surprise. They have not often discoursed upon the latest archaeological discovery, or the gold-

en candlestick, or the ten toes of the mystic beast, or the relation of imagination to art, or the hour-old hero of the last literary sensation, or "the new woman." But they have often preached from great texts on the great themes such as man's Sinful Nature; Pardon by the Blood of Christ; Regeneration by the Holy Ghost; Providence; Judgment; Resurrection; Retribution, and Reward.

Here are the subjects of some of Bishop Simpson's sermons: Living for Christ; The Elements of Christianity; The Gospel; The Power of God; The Great Commission; The Victory of Faith; Glorifying in the Cross, and What Think ye of Christ? I select the following subjects from a single volume of Beecher's sermons: The God of Comfort; Confession; Growth in the Knowledge of God; Divine Influence on the Human Soul; The Hidden Christ; The Victory of Hope in Sorrow; The Trinity; The Way of Coming to Christ; Retribution and Reformation; The Problem of Joy and Suffering in Life, and the Graciousness of Christ. Phillips Brooks preached on such themes as The Living Christ; Perfect Manhood; The Message of Peace; Human Immortality; The Proper Use of Wealth; The Preacher's Theme—Jesus and the Resurrection; The Marks of the Lord Jesus; Self in Work; Christ's Life our Model, and Christ and the Children.

The truths of Christianity have a threefold application, according to their relation to the doctrinal, the emotional or the devotional elements of religious life. Here is a warm blooded, passionate, and emotional race. Give prominence to doctrine and devotion, in preaching to such a people. Here is a denomination, whose pride is its cold-blooded, reflective, slow-moving conservatism. Doctrine is its specialty. It needs warming up. Preach truths that appeal to the emotional nature. Here is a congregation of souls, delighting to sit in "dim religious light," to read prayers, pay penances, perform genuflections; devout, very; orderly, very; proper, very. No shout in their camp. They "hold fast the form," but as to "sound doctrine"—are not the authorities responsible for that? One of that congregation, a woman, was heard to say. "Our faith is so restful. It is so much easier to let others do your thinking. Don't you think so?" What do such souls need? Such a division of the Word of Truth as will minister to their strengthening wherein they are weak, and lead them to "think on these things."

II. Moreover, we must learn to divide the Word with reference to the various purposes of Scripture, as defined by Paul in these words: "All Scripture—is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is a good thing to be "apt to teach," but we ought also to be apt to "reprove, rebuke, exhort." It was a renowned lawyer who counseled a pastor: "You do not preach sufficiently the severe things of the Gospel. You know how to comfort, but you never wound. Knock the people down once in a while; they will enjoy it." We must not consider whether they enjoy it, but we must consider whether they need it. It is a part of our mission to comfort and to soothe. We are to be sons of consolation. We are to preach

the gospel of a blessed hope. Some sermons should be like a summer day, bright and cheery and tranquil. But not all. Let clouds gather. Let thunder roll and lightning flash. Let a cyclone sweep the sinner's conscience from Sinai to Calvary. Send a tornado with hail-storm accompaniment. It takes a whirlwind to destroy refuges of lies. Rainbows often follow storms.

I know of a man who is so tender-hearted, so tearfully inclined, that his ministry is one pathetic drizzle. He comforts, but he never convinces. He never tries to convince. At the close of his pastorates the people say: "We have had a long wet spell." I know of another who is a great convincer. He debates everything debatable. He proves everything provable. He is dogmatic, polemic, controversial, severely logical, a theological pugilist. But he is barren of comfort. To soothe and heal he knows not how. After his pastorates people say, "We have had a long dry spell." Now, if each of these men had somewhat of the other's power, neither would be so weak. The secret of their weakness is their failure to divide aright the Word of Truth.

Dr. A. J. Gordon, who toiled in Boston in former days, and left behind him the memory of a life that can never die, a John in tenderness, and a Peter in boldness, once reminded us that two chemical agents, either of which is alone comparatively mild, may have incalculable force when united; that is so of truth and love; that if we preach bare truth we may only demonstrate the weakness of a soulless orthodoxy, and if we preach love alone we may be ineffective, while if we preach the truth in love, we exert a power of all known forces the least short of Omnipotence.

This power, the power of a rightly divided and rightly interpreted Word of Truth, is what speaks till all other oracles are dumb. It is what smites Pagan altars. It is what rocks thrones, and breaks fetters. It is what opens gates of iron and doors of brass. It is what makes the man who possesses it free, and the man who preaches it bold, equally indifferent to honors others covet, and to censure others fear, careless alike of witling's jest and skeptic's scorn.—Rev. Charles C. Albertson, D. D.

SECRET FAULTS.

Text: "Cleanse thou me from secret faults."
—Ps. 19:12.

There are no secret sins, as that term is generally understood. The sins committed in secret are not necessarily secret sins. They certainly are not if we know we have committed them, for nothing is secret that is known to us. When a secret is disclosed, it ceases to be a secret, be it a fault or any other fact. We sin, and because the gaze of the community is not on us, we assume that we have committed a secret sin, and make our confession accordingly and pray to be forgiven. Such offences are presumptuous. They are not secret. It would be far better to pray "Keep back thy servant also from presumptuous sins" rather than "Cleanse thou me from secret faults."

The Psalmist offered both prayers, and surely there must have been a difference in his thought concerning "secret faults" and "pre-

sumptuous sins." When we sit in the quiet of our chambers where the eyes of the world do not behold us, and commit sins of various kinds—sins of thought, sins of desire, sins of passion, or even sins where there are overt acts committed—we are prone to think of these as secret sins because they have been committed secretly. In the commission of these sins we have full knowledge of them, and hence they could in no sense be secret sins. No sin that we know is secret, whether its commission has been hidden or open.

What could the Psalmist have meant when he prayed to be cleansed from secret faults? He evidently meant that there was some weakness in his character from which came tendencies in his life that had not hitherto been revealed to him. It was the undiscovered defect in the inner life which prompted the act of sin that the man of God was seeking to know, and from which he desired to be cleansed.

Putting ourselves in the place of the Psalmist, we may safely conclude that we have faults lurking beneath the surface which we have not suspected.

I. We shall be forced to believe that we have such faults, if we consider with what ease we discern the faults of other people—faults that are as unknown to them as ours are to us. It is not at all probable that we are better than our best people in the community. But we have discovered faults in all of these. Then is it not more than probable, yes, certain, that we have the same kind of defects that are apparent in them? Unless we are supremely self-conceited we shall be compelled to admit that there are weak spots lurking about somewhere in our characters. To be sure, we have not known of their existence. Though secret, they are nevertheless there. If others have them, so have we.

II. The disclosure of faults by accident forces upon us the conclusion that we are not exempt from hidden weaknesses, nor safe from falling into sin on unexpected occasions or in an unlooked-for manner. Men are tempted in various ways—ways of which they had never dreamed before—and fall when confronted by a new temptation, and are greatly surprised and mortified that they are victims of allurements which before they had not known. Men drop over a precipice into ruin, and the closest scrutiny of their past lives does not reveal any overt lapse into sin. But suddenly, when they are not looking for it, and no one else suspects it, they go down with a crash, and often never recover.

What does it mean? It is an accidental fall. They were tempted in a new place, and in a new way. They fell. We do not know how we shall act when confronted by a new temptation. We may prove ourselves equal to it, or we may fall. We know how we have acted in the past, and up to the present time we may have been faithful and strong. The points of our character that have been assailed proved to be invulnerable, but who can tell what the result will be when the assault shall be made at some other untried place?

III. Men seem not to know themselves even after a life-long faithfulness. Some of the

strongest and most useful, and withal, faithful characters of human history have been shattered by an assault from the tempter after standing for years. Indeed, their strongest and best fortified points do not seem to be impregnable. Moses, the meekest man who ever lived, failed in his meekness, for when God bade him speak to the rock from which water should gush he smote it instead. Solomon, the wisest man, forgot his wisdom in an hour of allurement and became an idolator, a lascivious libertine. St. Peter, the man of conviction and courage, he who declared his allegiance to his Friend by base insinuation concerning his more faithful brethren, was the very first to deny him. He vehemently avowed with oaths of cursing that he never knew his Lord.

The actions indicate that there was a defective spot in the character of each of these men that had never been exposed, and when the crisis came they sinned. We do not know ourselves, and we do not know what we shall do at the next turn in life's way, for we are liable to be overtaken in a fault.

To be safe and strong we must know the faults that are now secret. Can we discover these hidden, ruinous defects? Yes. There are, however, impediments in the way of this knowledge.

1. To know requires an effort and we fail to put forth the proper effort to gain the knowledge. Instead of studying ourselves we are busy looking after the lives of other folk. A tithe of the time spent in looking after the faults of others would reveal to us many of the defects of our own characters.

It is said of an ancient king that he sent two of his subjects on a quest throughout his realm. To one he said, "Find me a specimen of every wild flower in my kingdom." To the other he said, "Go, find me one of each kind of weeds in my kingdom." The king waited for the result of the search. Presently the men returned—one with an armful of noxious weeds; the other with beautiful flowers. Of the man with weeds the king asked, "Did you not see any flowers in all my kingdom?" "No," answered the man, without hesitancy, "there were no flowers where I went searching. There was nothing but weeds." "Did you see no weeds?" inquired the king of the man who sought flowers. "No, there were no weeds in all the realm," replied the man. "There is nothing but flowers where I went." One man hunted for weeds, while the other spent his time looking for flowers. Each found that for which he looked. Give to our inner life the proper attention in the search for faults, and we shall discover that which has been hitherto unknown.

2. "Sow an act and reap a habit; sow a habit and reap a character," and when the acts of life, through habit, become character, we are then blind to our real condition, and cannot see the defects of our own hearts. We remember how the first act of disobedience brought compunction; and how we persisted, and how it became a habit of life, and though the habit had fastened itself upon us with a tenacious grip, we still recognize the sin, even though we were held captive. The habit became character—our real self—and it is ourselves we do not know.

3. To the force of habit must be added the influence of environment. The strongest characters, unless they are watchful, will be influenced by their surroundings, and suffer from them, if they are not salutary.

Despite the impediments, we may know our secret faults, and be cleansed from them. We may know the treacherous, hidden defects, and be strengthened by might in the inner man. How?

The Holy Ghost is the divine illuminator. He has a mission in the world, for he came to convince it of sin, and righteousness, and judgment. He has a mission to the church, he came to endue it with power in the world's evangelism. He has a mission to the believer, for he testifies to the child of God concerning his acceptance. He further illuminates so that we can know the truth, and discern the real condition of our mind and heart. It is not to be supposed that when we become Christians by the acceptance of Christ as a personal Saviour, that we, in a single bound, should reach the fulness of the divine life. There remain weaknesses and tendencies in our lives that need correction. Many of them may be unknown to us. They are not sins, but they are defects wrought by sin, and form the basis from which sinful acts emanate. These hidden imperfections are our secret faults. It is the mission of the Holy Ghost to reveal these secrets, and to strengthen us by might in the inner man. We may not only know these hidden defects, by the illumination of the Holy Ghost, but knowing them, we may be cleansed from them.

The Holy Ghost does more than reveal the secrets of our lives to us. He is the medium of communication between God and the soul, so that we may always know the will of the Father concerning us, and be guided in all that we say and do.—Rev. John H. Howard, D. D.

A LIFE INCOME PURCHASABLE AT \$10 A MONTH FOR 20 MONTHS.

We call the attention of our readers to the advertisement of the Co-Operative Tropical Fruit Association on page 45 of this issue.

As assurance against poverty and a guarantee of independence in old age this is the most unique opportunity ever offered the investor of moderate means.

The enterprise is in the hands of competent, practical business men, who have devoted years of time and study to the subject, which eliminates the usual element of chance in tropical investments.

U. S. Consular and European government reports quoted in their booklet, "Money in Bananas," would indicate that few people, outside of the tropics, realize the wonderful money-making possibilities in bananas.

Average farm land in the United States yields about one-quarter the profit per acre that is constantly made in bananas.

We would suggest that our readers write for full particulars and familiarize themselves with this investment opportunity.

Ralph Connor (Charles W. Gordon), author of Black Rock, The Sky Pilot, etc., says of Current Anecdotes: "The publication is really a good one, and I think has a place for every minister." Are you interested in knowing what over 400 preachers think of Current Anecdotes?

Len G. Broughton, pastor of the Baptist Tabernacle, Atlanta, Ga., one of the leading preachers in the South, says: "I believe Current Anecdotes is the very best production of the kind."

The Homiletic Year—October.

AUTUMN THEMES AND REVIVAL WORK.

BY REV. G. B. F. HALLOCK, D. D.

Autumn Themes.

This month stands number eight in the roll-call of the ancient year, hence its name, October. How close to nature were those men of an earlier age! Each day, each week, each month had its place in the natural order of things, and received a name accordingly.

Then the year was born in March under the care of the God of War, it budded and blossomed beneath the smiles of Juno and Flora, glowed with the ripened harvest in October, and died a lingering death in gloomy February, sacred to weeping divinities of streams and oceans.

The Greeks and Romans loved this beautiful season, and many were the feasts and revels of October. Every day had its own particular revel, in which old men and matrons, young men and maidens, children and flocks and herds took part. The echoes of these festivals have come down through the ages, and still linger in the harvest home, the corn feast, and Thanksgiving day of our own times.

Next comes a date so full of meaning to the modern mind as to obliterate all thoughts of Greece and Rome. The twelfth day of October, 1492—wonderful epoch in the annals of history! Then did the clock of time ring out a momentous hour, the birthday of a new world. When Christopher Columbus first stepped upon the shores of the little island of San Salvador he gave to man a new opportunity and gained for himself an immortal name. History tells us little beyond the bare facts in the case; the sacrifices, the struggles, the privations and disappointments of the grand old navigator. The new world he gave to humanity does not even bear his name; and, after a life of storms and struggles, he died in poverty and disgrace. But time, at last, sets all things even. His was one of the few immortal names that were not born to die, and Christopher Columbus will live forever.

On October 25th comes Saint Crispin's day, a great English festival, not so widely known in this country. He was the patron saint of shoemakers and other workers in leather. Saint Crispin was of noble birth, and with his brother, becoming converts to Christianity at a very early day, were compelled to fly from Rome and support themselves as best they could. So they made shoes to earn their daily bread, and also for the poor, and were "full of good works and loving kindness," and tradition says they were so generous that they often stole leather to make shoes for needy children, and thus made the cause sanctify the deed. It is said that the brothers preached all day and worked at the bench at night. In the mother country this day is celebrated with grand processions and music and mirth and floating banners.

On October 28th there is a curious custom observed in some of the rural neighborhoods of England. It is called the "Riding stang." A man convicted or suspected of wife-beating is taken in hand by his neighbors and condignly punished. "Stang" is the country name for "pole," and the "riding stang" is but another name for our American "riding on a rail."

The chronicler who told us of this queer custom assured us, with a queer grin and a mysterious wink, that he had often known a very mean man to be "a changed critter" after the "riding stang," and this same chronicler lamented that Americans are without this "sure cure" for wife-beating.

When the sun sets on the thirty-first of October, its bright banners of gold and scarlet are weird reflections of sacred fires kindled centuries ago. Around this night has always clustered a wealth of superstition, and in every age and country we find it strangely set apart for special observances. On this night the old Egyptians worshipped with blazing torch and altar-fire, and held it sacred to their holy dead. Far back of the Christian era this last night of October was celebrated by the Celts and their priests, the Druids, as a harvest festival. On this night, just as the sun entirely disappeared, they started bonfires on every hill in England and Ireland, so that the wandering souls of their dead might find the way to the other world. After the Christian era the festival took on a new meaning, and was dedicated to all saints and called "the evening before holy mass," or "all hallows' e'en," soon shortened to "halloween."

Countless are the charms and superstitions of "halloween." Coming to us from out the misty past, from the childhood of the world, when mankind lived near to nature, they bring back our youth and make us boys and girls once more. When the ancients gave October to jolly old Bacchus they "builded better than they knew," for in its glorious red and gold, its spicy odors of ripened fruit and purple clusters of grapes, we catch a glimpse of his happy face and thoroughly enjoy the mirth and magic of October.—Selected.

HARVESTS AND OBEDIENCE.

Gen. 13: 22.

FROM A SERMON BY NEWELL DWIGHT HILLIS.

[Suitable for a Harvest Home sermon or may be saved for Thanksgiving.]

All the stars and planets have been obedient. Like well-trained steeds, they have pulled evenly in their traces. The sun has not been miserly. No star has rebelled against its pathway. No river has struck against the mill wheel. No wind has refused to help the sails. The hills have not hoarded their treasure, nor have the vine-

yards put up bars against the sunshine. Men have tormented men, men have been brutal to men, men have destroyed men. But no orchard has set itself in battle array against the husbandman, and no vineyard has lifted its boughs as clubs for striking. Overworked and weary men often need a vacation. When the happy day of release from toil comes they sometimes exclaim: "I am very tired. I think it will rest me to go out and murder some young fawn, or wring the neck of some quail, or kill a beautiful bird." But there are no vines that twist themselves into nooses for choking the children that pick their clusters. No lily ever was guilty of vulgarity, no red rose ever swore an oath. By day and by night each stalk of wheat toils loyally to enrich its brown berry; each stalk of corn to harden its kernel, each peach and pear to refine acids into sugar.

During Luther's day a drunken priest once excused himself by making a distinction between the sacred day when he carried a Bible and the secular days when he carried a bottle. But no orange or peach ever spent one day working toward sweetness, and on the morrow decided to secrete poisons. Nature is loyal, and her beauty and order are the fruits of obedience. As Jesus Christ was a divine protest against every form of wickedness, so God has made each root and germ, each river and cloud and star to be a sublime argument against iniquity—a thrilling oration in favor of integrity. As nature places a wide chasm between the whiteness of a lily and the blackness of a slough, so God has pledged himself to make a divine distinction between the fruits of wrong and the harvests of right.

There is that in the harvest fields that relates itself closely to those forms of mental and moral wealth called character and civilization. No harvest is a sudden creation. The tree asks eight years for making ready its first apple. Looking down upon the rich black soil from which his grains do spring, man recalls the ages when fire was a smelter, when the glacier was a plow, when the summers and the winters hammered down the stones and turned the rocky ground into a rich compost heap. Looking at the steam plow, the mind goes back to the dawn of history, and sees a creature clothed in skins, bringing a forked stick out of the forest and carrying a thong with which to tame some beast of burden. Many centuries must pass before the forked stick and leather thong can attain unto the iron beam and the steel plow drawn by horses of steam. Several years ago a man died in Concord who had given a lifetime to sweetening our grape. Many years ago he found a wild vine growing over a rail fence. It was large and had juices abundant, but very sour. Carrying the vine home, he gave twenty years to feeding its roots. Then he asked a small sweet grape to empty its sugary flow into the sour tides of its fellow. But because the united color was pale, he took a third grape with a purple hue and asked it to lend richness of color to what we call the Concord grape. Similarly, it is diffi-

cult for us to realize that our rose was once a wild flower, single and pink, and that for centuries man gave his thought and care to the wild blossom, until it became double, with colors of crimson and gold. The museum in Berne contains the body of a dog named Barrie, honored and known of all the Swiss nation. During his life this noble creature saved five and forty men lost upon the storm-wrapped mountains. But the time was when all our faithful dogs were only wild wolves, howling in the forests. Thus all treasures of today are results of a long toiling. By centuries of work man has turned the wild rice into the Fife wheat, the wild sloe into the plum, the cave into a house, the bark tent into a marble temple. It has been a slow and very painful process. But as a reward of long toil the harvests now are rich, varied and impressive. And to man came the acorn, wanting 100 years for its growth, and the redwood waiting a period of two centuries, each asking to be patient; asking each patriot and hero to have the courage of the future, asking each reformer to maintain his faith. Today, nature's message to man is a message of waiting as well as of working.

Nature is a marvelous alchemist. The laboratory cannot turn iron into gold, but nature can make low things high, ugly things beautiful, discordant things harmonious. Man casts a rough, unsightly bulb into the ground and covers it with dirt and mire. Buried under the refuse, the bulb is sought out of God's sunshine and showers. Soon out of the ooze and slime comes the lily's chaliced cup, perfect as is no Savoy vase. The mire and soil have been wrought up into perfect beauty. And everywhere nature repeats these miracles. Already the north wind has sent out the army of the frosts, all bent on destruction. The sentence of death has fallen upon the forests. The oaks are crimson, the maples gold and scarlet, the sumacs blood-red, and all the leaves made beautiful against the day of burial. Soon the leaves will find their graveyard in some corner and fall into decay. But dying, they will make next year's leaves the richer and softer.

The scientist tells us today's harvest is the decay and death of last year, worked up into fruits and flowers. As a chemist finds in the refuse of coal oil rare perfumes and healing balms and medicines, so nature receives old ruins and wrecks into her laboratory and out of the remnants leads forth new forms of loveliness.

"Even the cold feels a stir of might,
And instinct within that reaches and
towers,
And, groping blindly above it for light,
Climbs to a soul in the grass and the
flowers."

These transformations wrought in the realm of nature are faint hints of the greater changes wrought in the realm of the soul. With man, too, the disasters of yesterday are the food of today. The sorrows of yesterday are the seeds of our rich-

est joys today. If Moses lost the Egyptian throne, the disaster was overruled that he came unto the throne of all nations. That disaster for Paul, called the loss of the Jewish favor, won for him the friendship and admiration of all the nations of the centuries. Jesus Christ also came to the world's throne by first going unto Calvary. All the harvests proclaim that the wrath of man can be made to praise God. Life's adversities and destructions become life's prosperities and successes.

Begin Revival Work.

THE IDEAL REVIVAL.

The term, "revival of religion," is usually applied to any general or special religious interest created in a congregation, a community, a State, or a nation, by marked manifestations of the Holy Spirit, in quickening believers, reclaiming the fallen from grace, and the conviction and regeneration of the unsaved.

The advance of true religion, as a rule, has not been uniform in the world. Its growth and development in individual life and community has had its ebb and flow in all human history. It has ever been subject to influences of change and elements most antagonistic to its progress. Its environments are not uniform. As a result, now it sweeps onward like a mighty avalanche in its war with sin and man's unholy propensities. Again, it meets with reverses; obstructions cross its path, and great spiritual dearth and declension obtain. The natural and the spiritual are unceasingly at war. "The flesh lusteth against the Spirit and the Spirit against the flesh," and there is no true spiritual growth without eternal vigilance, which is, in a sense, the price of religious liberty and true sonship in Christ Jesus. Any cessation in the moral conflict with evil tends to spiritual decline; the giant, supposed to have been slain, renews the strife with demoniacal fury, gets the advantage over the good, religious zeal abates, the soul chills, drops into spiritual sleep, dies.

Religious decline begins with the individual, and extends to the congregation, and from the congregation to the community, until there comes a widespread condition of spiritual decadence in the church of Christ. I might stop here and enumerate the causes of this spiritual decline, but will not; and shall only say that they are legion, and not necessarily uniform in every age and in every country; and further, that not infrequently long after the cause has been removed, the false doctrine refuted, and the truth set in a light clearer than ever before, its withering, blighting effects still go on in its work of ruin, paralyzing the work of the church and hedging up its way to final victory. The strange tendency of the human spirit to subordinate the spiritual and the eternal to the worldly and temporal, coupled with the testimony of universal experience that man is prone to decline from the spirit and power of vital godliness, raises the inquiry at once, How can this tendency be at least checked, if not wholly eliminated? There is but one remedy, and that is all-sufficient, all-powerful, for this spiritual defect; namely, a rebaptism

of the church by the Holy Spirit. Such a condition of things, by whatever means brought about, whether they are in accord or out of accord with our likes and dislikes, if God approves by endorsing the means, adjuncts, or instrumentalities used by the outpouring of the Holy Spirit upon the church and upon the people, to the quickening of believers, reclaiming of backsliders, and the regeneration of the unsaved, may be termed a revival of religion, and anything short of that is not an ideal revival of religion.

Now, the ideal revival brings the church not only into a closer fellowship with Christ, but the believer, also, by his renewed quickening through the Holy Spirit, comes into a higher consciousness of his own personal fellowship with Christ as well. So to speak, his eyes are opened more widely; he no longer "sees men as trees walking," and his whole being is to him, and to God, on a consciously higher plane. As he moves among, and speaks to the unconverted, he is like a lighted torch, and becomes, truly, as Jesus said, "the light of the world."

But in the ideal revival, believers are not all who are touched by the vitalizing Christ-life. The unsaved, who usually compose a very large percent of most communities, are also touched and brought under the saving power of the Christ-life. Indeed, that series of religious services which extends no further than to the membership of the church is, in no sense, an ideal revival. It is God's method of saving the perishing, and so long as there are sinners among men, and declensions among believers, revivals of religion will be a necessary adjunct of the Church of Christ.

The ideal revival is not spasmodic. It does not "wither and die in a day." Its effects are abiding, and, notwithstanding there may come a decline, those who have been touched do not sink, spiritually, to the low level where the revival found them. The truth is, the water of which they drank has become in them "a well of water springing up unto eternal life." Too often a decline after a revival is anticipated by the church. Indeed, it is expected by some professed believers, as much so, and sometimes even more so, than is the revival. Such persons, insofar as themselves are concerned, are seldom, if ever, disappointed. Their expectancy is good proof that already spiritual decline, personally with them, obtains, and that the thing most needed is a genuine revival of religion in their own hearts.

The scriptural idea of this whole subject is that the spirit of the ideal revival should be upon the church at all times, even if not always in the same degree. God has no place in his kingdom for a dead church, a lukewarm believer, or an unregenerate soul, and the revival induced by the Holy Spirit is God's great agency for eliminating all these things from his kingdom.

To bring about this ideal in the church of Christ:

1. Union of effort upon the part of the church, with freedom, that the Holy Spirit may have the right of way, must obtain. Too often the church sets up standards which only hedge up the way of the Holy Spirit. Again, sometimes, each believer sets up his experience as the test to which he wants every believer to

come. And, again, a spirit of criticism or fault-finding creeps into the congregation with the method of conducting the revival, the critic setting up his own tastes as the standard for conducting a revival, and never asking or caring whether the pastor's method of conducting the revival is well-pleasing to God or not. Oh, happy is that Christian who is so absorbed in his own salvation, and the salvation of the lost and perishing, as to lose sight of all pet theories of revivals, and is ready to try every and any method that God approves and endorses by the outpouring of the Holy Spirit.

2. Personal work is always blessed of the Lord. Let bands of consecrated workers be organized for personal work among the unsaved.

3. The preaching must be direct and strictly scriptural. "Look and live" be the watch-cry from the pulpit and the pews always, and the divine power will never abate and the church grow cold and the spirit of the ideal revival depart.—Bishop E. B. Kephart, D. D.

THE PREACHER IN THE REVIVAL.

The history of the Christian Church is one of alternate lights and shades. She has been swept by great tides of salvation, followed by declension. But for her periodical revivals, the church would not hold her own in the battle against sin. Whether this is God's order, or the result of chronic habit upon the part of the church, or a necessity of the mental and moral constitution of our humanity, we may not be too certain, but we incline strongly to the notion that the Pentecostal endowment of the whole church would put an end to her sporadic history, and inaugurate a simultaneous forward movement which would hasten the millennium and take the world for Christ.

In the promotion of revivals the preacher and the gospel are indispensable. Nothing can break the spell of sin, quicken the dead soul, and cause it to glow and stir with spiritual life, but the omnipotent Word of God. The Gospel is the power of God unto salvation to all who believe. The preacher is God's ordained instrument in the conduct of a genuine revival. He is to inspire, instruct, and lead the militant host to victory. His relation to the work is one of great responsibility. He needs heavenly wisdom, undaunted courage, invincible faith, and Christly patience. He can either help or hinder. His first duty is to keep out of the way. He must not be an obstructionist, but a constructionist. We have known many revivals to be thwarted and defeated by a well-meaning preacher unconsciously standing in the way of the Holy Ghost. The liberty of the Spirit must not be infringed in a revival. The preacher is humanly responsible for the conduct of the meeting, but much grace and wisdom are needed lest he should assume unwarranted prerogatives and the Holy Spirit be grieved. He is a fortunate conductor who knows just when and where to put on the brakes. No serious mistake can obtain while the leadership of the Holy Spirit is recognized and followed. Self-conceit and self-opinionation must find no place in the successful leader of the revival. God will not divide the honors with men. The preacher must be clothed with humility and dominated with a

passion to save souls and glorify God. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." "He who would be greatest among you, let him be the servant of all." The preacher must be emptied of self and filled with the Holy Spirit, who would touch the secret springs of power and win souls to Christ.

The preacher in the revival should not talk too much. Many revivals have been talked to death by the preacher. We have known preachers who were constantly warning the members not to talk too long, who themselves seemed never to know when to talk or when to stop. The successful commander is not the one who does all the fighting, nor all the talking, but has acquired the happy art of directing and developing the talents of the church. He is to generate and utilize all the interest possible for the good of every service. It is unfortunate when the preacher becomes a talking machine and monopolizes the time in long sermons and miscellaneous remarks, as if nothing was complete until he has his say. In this case quality is greatly to be desired above quantity. Words are not to be counted, but weighed. The preacher should never forget that there is no substitute for the Holy Ghost. He may beat the air and bruise his wings, and in his misguided zeal become desperate, but all is as sounding brass or tinkling cymbal without the Holy Ghost. The gift of tongues has its place, but the crowning gift is the gift of the Holy Ghost.

Native ability and refined culture are elements of power when employed under the sway of the Holy Ghost. The art of soul-saving is a divine art, and cannot be learned in the schools, nor can it be imitated. It must be the genuine thing or nothing. No human device or mechanical regime will avail anything. To your knees, O men of God! Tarry until you are filled with the Holy Ghost, and the revival needed will be on.—Rev. Russell H. Conwell, D. D.

WHY NOT MORE REVIVALS?

The Christian church was born in a revival, and languishes sadly when she fails to foster that spirit. That revivals are amazingly rare among us is universally conceded; and that their absence is lamented by the most devout and thoughtful, no one will question. There is a crying demand for their return. No evangelical church can long survive without revivals. It cannot live on its successes. It must grow in numbers and grace, or die. Why not more revivals? Among the causes we name:

1. The want of a deeper, more complete baptism of the Holy Spirit. This would set all the human machinery of the church in motion. It is the spirit that convinces of sin, and until the spirit is in the minister, he is not likely to be among those ministered to. Soul-awakening comes of the baptism of the Spirit. It was not until the hundred and twenty were all "filled with the Holy Ghost" that the three thousand were converted, marking the relation between the filling of the workers and the penitential cry "What must we do?"

We often wonder at the success of the fathers, and are led to conclude that sinners are less impressionable now than then; that the unconverted have become skeptical and Gospel-hardened. Not so. Infidelity was quite as rampant then as now; and fiery persecutions met them everywhere. The fact must be confessed, there is not among us that soul-saving power, that victorious faith in the same measure it was possessed by the fathers. If this be so, no wonder we are feebler than they; no wonder our lives are less illustrious, our example less attractive, and our labors less fruitful. If the minister stands on no higher spiritual plane than those to whom he ministers, how can he lift them to a higher life or say to them, "Follow me as I follow Christ?"

The venerable William Arthur says: "Whatever may be meant by being filled with the Spirit, it is laid upon us all a duty." If a duty, how can we neglect it and be guiltless? Richard Watson says: "The disciples came together, the sincere but timid followers of Christ; they departed full of power, and light, and love. He that comes to God shall receive this mighty influence; it is our fault if we do not live in the richer experiences of it." Then breaking out in an eloquent strain, he says: "Yes, brethren, the celestial gift is yours. You are called to receive the heavenly element, which sheds an intensity of heavenly life through the understanding and conscience, animates every affection, invigorates for every service, gives vital impulses to our courage, and strengthens for all conflict."

This power is not secured by feeble desires and cold, brief, commonplace prayers. These are not the weapons which conquer in the conflict. "Fervent, effectual," is the type which prevails. All must be given, if all the fulness of the spirit is received. Armed with this power, we are sure of success.

2. The want of fervent, effectual, prevailing prayer may be regarded as among the causes of our failure in the conversion of sinners. The history of the church is all aglow with the prevailing prayers of the Abrahams, the Jacobs, the Daniels, the Peters, and Pauls of the past, and modern examples of this power are not wanting to encourage our faith.

The famous John Livingston once preached a sermon at the kirk of Shotts, resulting in the conversion of five hundred souls. But he tells us that he and a few select friends spent the entire night before in earnest prayer; and this was the secret of his success. That wonderful series of apostolic revivals which attended the ministry of William Bramwell in the circuits of England, such as have never been surpassed, were the result of spending six hours in twenty-four upon his knees. It seems to us, that we should spend more time where the "door is shut." When Rev. James Caughey was asked what was the secret of his success as a revivalist, he answered, "Knee work."

3. An intense longing for the salvation of souls is the need of the ministry of the times. They seem to have too many second-

ary matters on hand. We do not charge that this is true of all; but, alas! it seems true of the many. When a professed messenger of God declines to seek the baptism of the Spirit as a special fitness for his work, caring little about it, he is no longer of much use in God's vineyard. He might as well return to the plow, the shop, the office. Unless a minister is really consumed with a desire to save souls, his efforts will be feeble, his success a failure.—W. McDonald, D. D.

THE BAPTISM OF FIRE.

Text: "He shall baptize you with the Holy Ghost and with fire."—Matt. 3: 11.

There was great need for the advent and work of Jesus. Of such importance were the coming and work of Christ that God both talked about them and prepared for them for long centuries. The elevation of the race was dependent on the mission and work of Jesus. Only in him could arise the fountain that could cleanse from sin; only his atonement could bridge the mighty chasm that sin had caused between earth and heaven. That earth have peace, rest, Christly nobleness, Jesus must come. And the fact that Jesus has come so much absorbs the attention of the church that the other great necessity of the world's salvation has been too much lost sight of. The presence and the work of the Holy Spirit among men are also of vital importance to their salvation. He must come if the world will be convinced of sin, of righteousness, and of a judgment to come. He must come if men shall be born from above. He came on the day of Pentecost in marvelous power. But his presence in the church, as in the first age, is the great need of our time. We need the baptism of the Holy Ghost if it ever was needed. Consider this fact a little. This baptism of fire is needed.

I. To raise the spiritual temperature of churches. It is possible for the temperature of a church to so fall that the atmosphere of spiritual winter may fill it. Natural winter is a blessing; spiritual winter is a curse. The former comes in the natural order of things; the latter, because things are out of order.

The sun cannot be insulted. The fiercest storms cannot affect his shining. But the Holy Spirit can be offended; and so much so that he may withdraw himself from the offenders. When he does this there is coldness—there is winteriness. No human device can help this condition of things. Splendid architecture, upholstered pews, magnificent organs, seraphic choirs, cannot abate the cold that reigns in churches in the absence of the Holy Spirit. Where this is the condition of the spiritual atmosphere

1. There is little or no spiritual fervor.
2. There is as little spiritual growth. Men and women may advance in wealth, in learning, and in station; but not in soul stature—not in holy character.
3. There will then be the absence of spiritual fruit.

The Apostle describes the fruit of the Christian life—the fruit of the Spirit. Let us

go under the branches of our life tree, each of us, and see if on its branches are to be found the fruit of love, joy, peace, etc.

The spiritual coldness of churches may be a reason for their lack of attractiveness to the people of the world about them. Poor shivering souls, out in the winter of sin, find no attraction in those places whose atmosphere is also wintry.

Is it not to be feared that this is the condition of the spiritual atmosphere of many churches? Is it the condition of ours? Then the Holy Spirit must have been grieved by our conduct, and the great need we are in is for his return. We need a baptism of his fire. This will raise the spiritual temperature of any church. This will revive fervent piety; it will stimulate spiritual life; it will cause growth of soul, and abundance of spiritual fruit. Oh Jesus, baptize us with this fire! We need this baptism.

II. To put power into certain things that so often appear powerless. The Apostles were commissioned to preach before they were prepared for that work. And what were they lacking in order to its prosecution? Intellectual culture and discipline? No; they needed power from on high. For this they were to tarry at Jerusalem. And when the power came, it came in connection with tongues of fire. Fire and power are associated; and the power that comes with the Divine fire is a need much felt today. Think on this fact: what little power there seems to be in the preached Gospel? Think of the innumerable sermons and other discourses on Divine truth, and the few conversions attending these! What little efficiency there seems to be in prayers—What myriads of these! What is the cause of this weakness? What is its remedy? God intends his truth to be mighty, and prayer to be prevailing. How shall we reach God's intent in these things? Let us earnestly long and prayerfully wait for the baptism of the Divine fire, and with it will come the power we need to preach, and teach, and pray. This baptism is needed.

III. To burn up some things in churches. Consider some of these things...

1. Spiritual idleness. There are forces lying idle in churches which, if used for God, would work moral revolutions in their neighborhoods. Oh the number contentedly idle in Zion! The baptism of fire would make a wonderful change in these.

2. Unbrotherliness. It is wonderful how the Spirit of God destroys this, and leads brethren in the church who have been at odds with each other to seek reconciliation.

3. Practical materialism. This is worldliness. The great enemy of Christ's cause in every age. This baptism spiritualizes the heart's affections, so that they are set on things above.

4. Groaning and fault-finding. Nothing can so completely destroy the spirit of complaining and fault-finding like this baptism upon the soul. This baptism is needed.

IV. To set the world afire. This moral world must be burnt up before the new heav-

ens and the new earth can appear. Jesus has come to accomplish this conflagration. In doing so he uses his church, which he means to be so afire with the divine fire, kindled by the Holy Ghost, that wherever it comes in contact with individuals or communities it shall set them ablaze, until the whole earth shall be wrapped in a divine conflagration. Then shall men burn with true love for God; for themselves; for their fellowmen; for Christ; for his church.

No cold church will ever help to bring about this condition of earth. That we may have a share in the grand work let us pray for this fiery baptism.—Rev. William Downey, D. D.

PERSONAL WORK.

In a revival meeting, one evening, a timid old lady felt that she ought to speak to a couple of young men about their souls, but it was some time before she could find courage to do it. She had been a church member from childhood and no one doubted her piety, but she was so reserved and quiet by nature that she instinctively shrank from doing anything that would bring her into the slightest prominence.

Finally, however, she made the effort, and with limbs almost sinking under her, she went to two young men and told them they ought to be Christians, but she did it in such an odd and hesitating way that both laughed in her face and made no reply. This so mortified her that she began to cry and returned to her seat, feeling that she would never again attempt to say a word to anybody about being saved. She would leave that work to the preachers and others, who had gifts in that way, she resolved.

Now, it so happened that these two young men were room-mates, and late that night one of them awakened and heard the other give a groan that alarmed him. "What is the matter?" he asked, and the other replied:

"I am disgusted with myself for the way in which I treated that good old lady. It was a hard thing for her to come and speak to us, and I hate myself for laughing in her face as I did. It wouldn't do for anybody to behave in that way to my mother. She wanted to do me good and I should have been civil to her, at least."

The other young man assented to all this, and was soon feeling as badly as his friend. In a little while they were both under such deep conviction that they had to get up and go to praying, kneeling down with the bed between them, and before morning both were soundly converted, as has been shown by their lives ever since.

One of the two became a preacher and the other is today a prominent manufacturer of the town where he was converted. He is an active, earnest Christian worker, whose influence for good has long been felt all over the country and beyond, and all through the halting effort of the timid woman who was laughed at in her first attempt to say a word for Christ at the prompting of the Holy Spirit.—Author Unknown.

Unusual.

A man who wanted to communicate with a Mr. Jones, says *Tid-Bits*, looked in the telephone directory and then called up a number. Presently came through the receiver a soft feminine "Holloa," and he asked: "Who is that?"

"This is Mrs. Jones."

"Have you any idea where your husband is?"

He couldn't understand why she rang off so sharply, until he looked in the book again and discovered that he had called up the residence of a widow!

A play was given some time ago in London in which a politician, who had won his way by dropping gold sovereigns into the contribution box on Sundays, became a boodler, as we should say, and was rebuked by the spirits of dead statesmen, who stepped out of their frames in the lordly mansion he had bought with his boodle. One spectator left the pit in high dudgeon. "I don't say there ain't no sperruts, and all that," he remarked; "but that a man should drap a suvring into the contribution, that ain't in 'uman natur!"

There was a landlord on a hill
Who knew just what to do,
He took two feathers and a bone
And made a chicken stew.

My wife and I we both ate some
And lots of folks beside,
And what we didn't eat at night
We had next morning fried.

A TALL BOY WITH A SHORT MEMORY.

"Good evening, sir," said a man to his neighbor one Sabbath afternoon. "Did you meet a tall boy on the road driving a cart with rakes and pitchforks in it?"

"I think I did," he answered; "a boy with a short memory, was he not?"

"What made you think he had a short memory, sir?" inquired the man, looking much surprised.

"I think he had," answered his neighbor, "and I think he must belong to a family that have short memories."

"What in the world makes you think so?" asked the man, greatly puzzled.

"Because," said the neighbor, "God has proclaimed from Mount Sinai, 'Remember the Sabbath day, to keep it holy,' and that boy has forgotten it."

WHEN MORGAN'S MONEY TALKED.

Mr. J. Pierpont Morgan rarely indulges in speech-making. On one occasion, however, dear to the memory of his friends, he made a palpable hit in an after-dinner effort. The affair was a banquet to celebrate the successful and long-continued pastorate of the well-known Rev. Dr. Rainsford, rector of St. George's church, Stuyvesant Square, New York. Doctor Rainsford's curates were present and two or three well-known men of the

city, outsiders, and friends of the institutional work.

Mr. Morgan had been prevailed on to act as toastmaster, with the understanding, however, that no speech was to be expected from him. When the cigar-and-story point of the dinner was reached Mr. Morgan touched off each speaker by a simple "naming of his name." But the diners grew impatient, and finally the prevailing sentiment expressed itself in cries of "Speech! Speech!" and significant glances at the head of the table.

Mr. Morgan, whose genius for mastery is only equaled by his tact in yielding a point, rose and began to describe how Doctor Rainsford had been induced to come to the church. He told of the doubt and the hesitation.

"Would he come or would he not come?" said Mr. Morgan. "And what would lead to his decision?"

At this period in his speech Mr. Morgan became slightly embarrassed, and thrust his hand deep down in the pocket of his trousers, where it encountered and jingled some silver currency.

"What would cause him to decide to come to our church?" repeated Mr. Morgan, and again came the answering jingle of the coin, audible to every diner in the room. Then with a final tinkle of money, Mr. Morgan went on hastily: "So Doctor Rainsford decided to come."

The reference to the call and the acceptance, with this implied side-light on the cause that prevailed, was too much for the guests, and the best laugh of the evening was equally on the rector and the toastmaster.—*Saturday Evening Post*.

Johnny—Say, pa, what is classical music?
His Father—Classical music, my son, is music that you can't whistle, and wouldn't if you could.

An old fellow was asked the difference between a Methodist and a Presbyterian.

"Well," he replied after some deliberation, "a Methodist knows he's got religion, but is afraid he'll lose it; and the Presbyterian knows he can't lose it, but is scared to death for fear he hasn't got it."—President Hulley at Chautauqua.

A FLOWER FROM PALESTINE.

"The same airs are blowing that breathed on his brow.
The flowers he plucked are blooming there now."

—Palestine.

Many preachers intend to subscribe for Current Anecdotes when they get a sample copy, but delay and forget. As a premium for promptness we will send to any one sending us a year's subscription, \$1.50, the same day they see this offer (clip it out and paste on your letter) we will send a flower plucked in Palestine, mounted on a beautiful card.

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Methods Department.

Church Finances.

The following suggestions, gathered from various sources, are made at this time in order to inspire pastors with the idea of getting out and keeping out of debt. If in the coming three months your church could go out of debt it would be ready for an evangelistic campaign—sometimes the latter has to come first, although it is hardly fair to ask the new converts to pay for a dead horse—the horse which has been ridden to death by the older members.

HOW TO RAISE CHURCH FUNDS.

A PRACTICAL APPLICATION OF THE DIVINE COMMAND.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. 16:2.

The following suggestions were made by John D. Walker:

Recognizing the above injunction as divine and the obligation as binding on all Christians, there must be some definite plan of operation—some method by which every member can be reached and given opportunity to obey the command.

After three years experience in operating the envelope system, during which time I have closely studied its practical workings, I am satisfied that for simplicity, adaptability and effectiveness it cannot be excelled. This system not only secures regular contributions through the envelopes from a majority of the members, but it is an admirable method by which irregular attendants upon divine worship, and those indifferent to the claims of the church may be effectually reached. In addition to this, it thoroughly systematizes the work of the financial board, fixes responsibility and locates inefficiency. In a word, it is the practical application of sound business principles to the work of the church. Again, this system does away with the "hide and tallow" meetings. It distributes the burdens upon the broad basis of an entire membership, and relieves the faithful steward of the unequal burden he often bears. I am prepared to say from experience, that even under the most unfavorable conditions the introduction of this system, if faithfully worked, will largely increase the aggregate contributions. It is surprising to find how many women and children in a congregation will readily accept an apportionment, and cheerfully pay five or ten cents per week the year around. Five or ten cents per week isn't much, and on such a basis some might think there would be little prospect of supporting a pastor and honoring the other claims of the church. Let us see: Suppose an average church of 200 members; count out 75 to cover the very young children, the very poor and the very stingy, we have 125 members left, who will pay from five cents a week up to one dollar. Now calculate the result.

25 members give	5 cents per week,	or \$ 65.00 per year.
30 "	10 "	156.00 "
20 "	15 "	156.00 "
25 "	25 "	325.00 "
20 "	50 "	520.00 "
5 "	100 "	260.00 "

Thus 125 members will give annually \$1,482.00

This result was obtained in Sparta, Georgia, the first year the system was operated, and done, too, under most unfavorable conditions. By this method we solved the two problems, how to pay the pastor, and how to relieve him of the burden of the Conference collections. With only 125 contributing members here is \$1,000 for ministerial support, and \$482.00 for the Conference and other claims on the church. The same year over \$600.00 was raised for repairs on church and parsonage, and some \$400 for other purposes. The first year the system was operated the church contributed for church purposes considerably over twice as much as the year before.

CURRENT EXPENSES.

[From "Ways That Win in Church Finance," published by Graham & Jennings, Cincinnati, O.]

"Let every one of you lay by him in store, as God hath prospered him."—Paul.

Current expenses often suffer more from lack of attention than from lack of money. There must be persistent presentation of the needs of the Church to the indifferent, prompt statements, close collections, and accurate bookkeeping. Among the methods most commonly used are pew rentals, personal subscriptions, basket collections, donations, fairs, festivals, and entertainments. Mission stations and churches having endowments will not be included in this discussion. What is commonly known as the "envelope and subscription plan" is coming into practice in many churches where the main reliance has formerly been upon pew rentals. Pledges ranging from one cent a week upward are obtained from the members of the church and congregation at the beginning of the year. The main points are to get each person to pledge something, and then see that the pledge is paid. Often a large share of the work can be done in the congregation and by mail; but in getting money from the indifferent and delinquent, personal visitation will be required. In the country districts direct solicitation is preferable, because the people are better acquainted, and do not take kindly to communications sent through the post-office from officials who could far better attend to the matter in person. It seems to be impossible to devise a system that will operate itself without toil on the part of a few persons, generally the treasurer and the collectors. This labor, however, may be divided and systematized so it need not be burdensome. Some churches have developed a method of collecting subscriptions on Saturday. Ten or twelve names are assigned to each collector, who makes the weekly calls, gathers the money, and turns it over to the treasurer on Sunday. It is an ideal plan and works admirably where the right kind of collectors can be enlisted. If women who have high standing socially can be induced to take up this work the results will be very gratifying. The contribution-plates can be passed at the services, as usual, for the benefit of strangers and occasional contributors. However, the envelope system wears best. Its effectiveness is

greatly increased by providing subscribers with packages of numbered and dated envelopes, so they can take them home and form the desirable habit of coming to the church with their contributions ready to deposit in the plate. This method also affords a very convenient opportunity for the training of the children in beneficence. In place of the father making a single pledge for the entire family, it is better for him to divide the amount among the boys and girls, and allow them to give the money in individual envelopes, so they will get credit for it on the records. This practice will help them to form the habit of contributing, which will become fixed as the children grow older.

A plan which works well in some places is for a judicious committee to apportion the total amount needed for current expenses among the members of the church in various amounts from five cents a week up, according to their ability. Each one is then notified and required to state how much he will give, in case he is not willing to pay the sum fixed by the committee. In most cases the amount apportioned will be cheerfully contributed; but care must be taken, in inaugurating this system, not to create the impression that the church is assuming arbitrarily to "tax" or "assess" the members. There must be unity and firmness in the finance committee, because it will be difficult to carry out this plan without arousing some hostility and criticism. Payments can be made through envelopes or collectors, and the people supplied with statements quarterly and annually, the same as where subscriptions are taken.—Albert Sidney Gregg.

TWENTY YEARS A PREACHER IN SUNDERLAND, ENGLAND.

BY THE LATE MR. A. A. REES.

HIS EXPERIENCE WITH FINANCES.

It was a principle with me ever since the bishop broke my bonds, to preach the gospel *gratis*, and to throw myself on the Lord for support. I felt that it was unscriptural and impolitic to exercise my gifts on any pecuniary condition. The Lord's word was, "Freely ye have received, freely give;" and I was sensible that this injunction was inconsistent either with the exclusion or the discomfort of any, for want of means. The seats, therefore, were all made equally good and equally free, and the rule of accommodation was,

"FIRST COME, FIRST SERVED."

Yet, as the "Lord had ordained that they who preach the gospel should live by the gospel," and had declared that "the laborer was worthy of his hire," I placed boxes at the door for the contributions of all voluntary donors. To this principle I have adhered for seventeen years. You will observe, it was not an *expedient*, but a *principle*, and therefore I have stuck to it through thick and thin. Do you ask how it has succeeded in practice? My presence here today, with a large family, with the enjoyment of every comfort, and without a penny of debt, answers the question. But let me not be mistaken. Do not imagine that the principle I have adopted is a good *prudential* one—that it

is wise for the present world, or that I should not have been better off temporarily had I gone the whole hog of pew-renting, collection-preaching, tea, cake, and concert-selling, bazaaring, and such like; or if I had tried to star it in specimen sermons in the provinces and the metropolis, and had been accessible to a call from any congregation. Undoubtedly the £ s. d. would be more considerable had I pursued this course; but, before God, I never considered my pocket in this chapel; my sole aim was his glory and the good of souls. I must confess, therefore, that whilst, from various sources, in and out of Sunderland, private and public, my wants have been abundantly supplied, yet hundreds whom I have constantly taught have neither responded to *my* principle nor *their own*. For the crowds that have ever attended this place of worship, compared with the shillings and pence in the boxes, too plainly testify that this is, indeed, a *free* chapel; for great numbers must

HABITUALLY GIVE NOTHING.

and those who *do* give, with some honorable exceptions, to whom I shall refer directly, make their gifts depend on wind and weather, heat and cold, wet and dry, that is, on the casualty of their presence. Take the following proofs:—1st. When from any accident the attendance is smaller than usual, the contributions are proportionally diminished, and this, of course, is accountable, but it is unaccountable that this deficiency is never made up, so that if it rains several Sundays in succession, the gifts are as often diminished; or to use our Lord's own figure, the "hire" is every week curtailed, and when the people return, they give to a fraction the same as if they had never ceased to give, that is, if the contributions for six fine Sundays would have been sixpence, they are only a penny for one fine Sunday and five wet ones. Meanwhile, my labors and my expenses are the same. It must be admitted, however, that the absentees in showery weather are mostly copper people, for the silver is much the same. 2nd. Whenever there are any collections for charitable objects on a week day, there is always less in the boxes at the next service. 3rd. No doubt my congregation are very much attached to me; they like to hear me better than any one else, and hundreds of them depart when I depart, and return when I return. But this attachment is very one-sided, for they take their contributions with them when they go, and don't bring them when they come back, so at my summer vacations, when I am at double expense, my supplies are considerably less than usual, and this deficiency is never afterwards made up. Nor is this neglect partial; it is universal; it extends to all the claims for support—to the poor, the chapel expenses, and the institutions of this church. All suffer together when accidental absence occurs. Some, too, through their want of discrimination, confound the freedom of every other kind of instruction. They imagine that because I *preach* freely, therefore I must *lecture* freely; and no doubt if I added shoemaking to preaching they would think that I ought to make shoes freely. They think that because people are not asked to pay for the sermons they hear, they ought not to be asked to pay for cleansing the seats they dirty.

In fact, as George Müller once said to me, "If you give out that you intend to live by faith, these people will put you to the test—they will let you live by faith." But there are many honorable exceptions. There are not a few, who, whether they are present or absent,

CONTRIBUTE A REGULAR SUM

to all that demands their aid; and there are individuals who pay quite ten times as much as they would if they were under any sort of compulsion or compact. I will say, too, to the honor of the members of this church, that the Sunday morning contributions demonstrate that I am chiefly indebted to them for support. Neither do I make this statement to reflect on the unprincipled, but to *prove* that the plan I have conscientiously adopted is not a wise and prudent one if viewed in a worldly light; nor do I insinuate that there is any peculiarity in this matter in the people amongst whom I dwell. On the contrary, I am certain that the same principle would produce the same results all the world over. Nevertheless, I am perfectly happy and contented, because I accept the good and the evil alike from the hand of God.—From "*Chimes*."

A DEFINITE PLAN—TITHING.

Tithing is God's plan. We are disposed to think of the tithe as a law made only for the Jews, not for us. Yet nothing in the Bible is clearer than that the law of the tithe was made for all the world. It existed like the Sabbath, "from the beginning." Cain incurred divine wrath for neglecting it. Heathen historians record the custom. Abram came out of heathendom, trained to its observance. Returning from victory, laden with spoils, he gave Melchizedek "tithes of all," because he was "the priest of the Most High God." This was five hundred years before the Decalogue.

There is a curious parallel between the tithe and the Sabbath. Both were "in the beginning." The Mosaic law treats both as pre-existing. "Remember" the Sabbath; the tithe "is the Lord's." Both are thus confirmed by God's own words. Christ, too, said as much about the tithe as he did about the Sabbath. Both were then carried to the extreme. There was no occasion to emphasize either. He did not rebuke the Pharisees for tithing smallest garden herbs "mint, anise and cummin." On the contrary he said they should not leave even that undone. What could be more explicit? So we see that the tithe was not made for the Jews alone. It was in general use centuries before the Exodus. It was approved by Jehovah and its most extreme and microscopic application was sanctioned by our Saviour.

Then why are we not all tithers today? Because the apostolic church had all things in common. As love is the fulfilling of the law, so, having all wealth in common includes tithes and all lesser fractions. When we give all we have nothing to tithe. So tithing largely ceased. Then came the disruption of the church—the scattering of the believers; and, when the Christian church was again organized, it was upon the basis of free-will offerings. In this thing, as in many others, we have drifted far away from the clearly expressed command of the Creator.

Why not, then, return to the divine plan? If the early Christian church had emphasized the law of the tithe as they did the law of the Sabbath, I am not sure but that principle, like the other, would now be embedded in our state laws. It rests upon the same divine authority; it appeals to a thinking person in the same practical way. We say the Sabbath is good, in the worldly sense, because we can do more work in six days than we can in seven. Everybody knows that. We know that tithing is good, in the same sense, because the system that it builds up in our business life enables us to save more money for ourselves from the nine-tenths than we would without it from the ten-tenths. All who have tried it know that.

Then, again, as Dr. Bashford says, nine-tenths of your income, plus God, is far more than ten-tenths without him. A partnership with the Lord makes a pretty strong firm. God is always looking for faithful stewards. To some he entrusts money, as he does to others talent and ability and spiritual power. Some can preach and some can pray; some can only live their love, and others only pay.

ALL CAN PAY.

If your income is only a dollar a month or a dollar a year, a dollar a day or a dollar a minute, the rule is the same as to the tithe. But, someone says, you surely would not expect a poor man, with a large family, and perhaps a mortgage or a life-insurance premium always frowning in his path-way, you would not expect such a man to pay a tenth of his income to the church? Certainly I would, and I doubt if you find him asking the question. Experience shows that it is the well-to-do and the wealthy who object to the tithe, not the poorer ones. You expect the poor man to observe the Sabbath, and thus give one-seventh of this time to the Lord's service. You ask no more time from the rich man. This rule is far more oppressive to the poor man than is the tithe, which is always proportionate to his ability. Of course rare and wise exceptions are to be made, as in Sabbath observance, on the ground of necessity and mercy, but the general law of the tithe is for all alike.

Not only does the tither prosper but his church is bound to flourish. Institutions which, we believe, share little of God's favor, thrive most wonderfully under the tithing system. Without it Buddhism and Mohammedanism could not live a single generation. It is the great nerve center of Mormonism; strike here if you would paralyze that monster which is slowly swallowing the fair cities and sturdy states of the west. Tithes are paid, not given. Stand in the great tithing ware-houses of the Mormon capital and study the systematic business-like manner in which the great divine plan, even in this prostituted form, is carried out and pitilessly enforced in all the minutiae of the complex modern life, and you will be impressed with the superhuman power and momentum of the system. Such is the tithe, without God. Note the business prosperity of the Hebrew race. It is a developed faculty; it means centuries of system, countless generations of tithers. Such is the tithe, without Christ.

AN OVERFLOWING TREASURY.

With an overflowing treasury what could not the great Methodist Episcopal Church accomplish? With only one-tenth of its members conscientious tithers, even the one-tenth having the least wealth, all of our financial problems would be solved, and, I believe, we would be even richer in spiritual blessings. Remember, tithes are *paid*, not given. The first one-tenth, not only of our income, but our capital, "is the Lord's." Will a man rob God? Are we not, most of us, doing this, in the plain, literal, financial sense, daily?

Do you "think" that you "give" "about" one-tenth? I don't believe that the Lord does things that way. I believe he keeps books and takes off a trial balance every day. He *knows*. And most of us would be surprised to really know how little of our tenth we pay. Book-keeping is death to guesses, both on our expenses and benefactions. It is much like weighing fish stories, the shrinkage is enormous. Let us stop guessing and keep books; let us stop robbing God and pay our tithes. Then we may begin to *give*. For not until the tithe is paid can we consistently talk about giving. The new commandment of love does not abolish the ten; no more should "giving according to our ability," and "as God has prospered us," abolish the tithe. We should be just before we are generous. Then let us first pay our tithes and thus open the door to the heavenly pleasure of actual giving. For,

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

—Harley Barnes.

HOW TO HELP THE YOUNG MAN.

W. BOWMAN TUCKER.

Enlist him. The boy—the young man wishes to be manly. To offer him a religion that asks him to do nothing, to give nothing, only to learn, to receive and to wait until the old people move out of the way, is to unman him, to make him a dependent. Give him something to do—a chance to feel responsibility. Responsibility draws out manhood and gives to religion the character of partnership in making life. Perhaps the following card prepared and used by the Rev. Dr. Tucker, of Kingston, Ont., may be suggestive and helpful to pastors dealing with young men:

FOR PASTOR'S USE.

BIBLE MEMORANDUM.

YOUNG MEN'S CHRISTIAN SERVICE CLUB.

1. I will seek Christ's help every day by spending some time in Bible reading and prayer.

2. I will serve myself as a recruiting officer of my Church to bring into its services any young man I can, and in so doing I will try to win him for Christ.

3. I will hold myself as a servant to fill any rank I can in the Church when there is no one else to fill it, and to do any work I see there is that needs to be done, and to do it without pledge myself to help the Church and Pastor that they may serve Christ.

4. I will give something of my weekly earnings towards the support of the Minister, Church, and benevolent objects, making it my Scriptural aim to give at least one tenth of my income.

This is my confession of Christ which I believe Christ accepts of me as a disciple and Church member.

Place of Work,

Name _____

PLACE _____

DATE

Please put this in your Bible.

Tear off this stub and hand it to some young man for the Pastor.

PASTOR AND MEMBERS READING THE SAME SCRIPTURE.

Kerr Boyce Tupper, pastor of one of the largest churches in Philadelphia, in his Church Bulletin, gives a list of Bible readings with the request that they read them in their homes (with him).

The Pastor requests each of his people to read with him this week, in the home, sympathetically and prayerfully, the following scripture from the Book of Psalms:

Monday, Psa. 68:9-17.

Tuesday, Psa. 68:18-26.

Wednesday, Psa. 68:27-35.

Thursday, Psa. 69:1-13.

Friday, Psa. 69:14-28.

Saturday, Psa. 69:29-36.

Sunday, Psa. 70.

This reminds one of what Drummond said: "Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do for his sake that you would not have done for your own, or for any one's sake."

MORNING WATCH EXTENSION.

Dear Reader: There are many among your friends and among the people you meet who bear the name of Christ, but who know neither his power nor his peace.

What a work, to win them one by one to the faithful, systematic observance of the Morning Watch!

What a work, to go into your church and Young People's Society and win, one by one, EVERY MEMBER to this daily practice of the presence of God.

It will not be a quick victory. It means a year-in and year-out campaign. It means a life-work.

But the God of Battles will be with you.

It is his work.

We invite your fellowship in the observance of the Morning Watch.

We invite your co-operation in the dissemination of Morning Watch principles.

Help and be helped. Tear off this leaf, write your name and address in the space below and mail to

THE WORLD'S MORNING WATCH,
Clifton Springs, N. Y.

SIGN HERE.

Name
Address

NOVEMBER AND DECEMBER CURRENT ANECDOTES.

The next two issues of Current Anecdotes will carry some unusually interesting articles. One by a man who gave up a \$2,000 secular position to become assistant pastor at \$900 and then took a mission church at \$400. He will tell how he economizes so that he is almost as well off as when he had five times the salary.

The article by A. H. Sayce, on "Inerrancy of Scriptures," will be worth a year's subscription.

A report of an evangelistic address on "The Lamb of God," by Henry Drummond; a sermon by Charles Wagner, author of "The Simple Life"—all this will be in addition to our four regular departments, any one of which would alone be worth the subscription price—\$1.50 per year.

A SUCCESSFUL CHURCH GYMNASIUM.

HOW TO REACH BOYS AND YOUNG MEN.

A men's chorus, men's club, base-ball team, gymnasium—these are the four steps in the evolution of what is now one of the most thriving departments of our church. After the chorus was organized, the men and boys wished to meet oftener and for social purposes—so the club was formed.

Then the Epworth League challenged the club for a game of base-ball. An increased demand for athletics and gymnastics could be satisfied only with a gymnasium.

\$2000 was expended in a building, 33x70 feet, 18 ft. posts, and the equipment. A balcony at one end accommodates from 25 to 125 visitors—four evenings in the week. Tuesday and Friday exclusively for ladies' classes, with competent lady instructor. Thursday and Saturday, men and boys, with instructor from Boston Y. M. C. A. Annual fee, \$3.50 for seniors, \$2.50 for juniors, under 12. This fund is adequate to pay all bills including light, heat, instructors, hot water for shower baths, etc. Visitors admitted only by ticket which may be secured from any member of the board of directors free of charge. Any profanity or immoral conduct among members cancels membership ticket. There is no appeal and no money is refunded in such case. The classes for ladies are as large as those for men.

Advantages—(1) Pastor can see boys and men when they are not wearing Sunday clothes and manners. (2) Epworth League socials held in the gymnasium bring the Leaguers into contact with scores of "outsiders." (3) Church work is popularized. (4) A recruiting station in which evangelistic work can be carried on with large results. (5) Hundreds of young men spend evening in balcony of gymnasium instead of on the street.

In connection with ladies' department, lectures are given on hygiene, diet, physical culture; cross-country walking, tennis, etc., in the summer.

The membership is not exclusively denominational, but the majority of the board of directors are members of this church. There are two ladies on this board. The building is closed for gymnastic purposes excepting during class hours when instructors are present.—Norman E. Richardson, First M. E. church, Woburn, Mass.

OTHER SUGGESTIONS.

The Congregational church of Lancashire, England, has organized a boys' life guard brigade, the motto of which is "I serve." The brigade meets every night, its work being to honor life, to help life and to save life. There is an ambulance drill, fire drill and life-saving drill. There are also games, gymnastics, talks on health, a Bible class and many other things a boy likes. The boys have a uniform consisting of cap and belt, each bearing the symbol of a red cross.

A member of a Junior Chapter said, "We want work, and someone to show us how to do it." Put these lads of 16 to 20 years to work, then they will stay in the church, and one of the greatest leaks will be stopped. With all respect it can be said that in the past the church has not put these young men to work.

She has said: "Come in, sit down, be a good boy, and when you get a beard on your face perhaps you may be allowed to do something." On the other hand, the devil and the world stand ready, saying: "Come, my boy, I will put you to work immediately."

The 1905 Cook Cruise to Palestine

THE MEDITERRANEAN, THE ORIENT

AND BIBLE LANDS,

ON THE S. S. MOLTKE.

This magnificent twin-screw Hamburg-American liner will leave New York, January 30, 1905, and will be the home of the fortunate travellers for 70 days.

The cost of the journey, all ordinary expenses included, will be less than \$6.00 per day—the rate being \$400 for the round trip, New York to Jerusalem and return, including the shore trips and side journeys.

Current Anecdotes is organizing a club which will receive special courtesies from the managers of the cruise. If you expect to go let us send you full particulars.

THREE TRIPS FREE.

Current Anecdotes will celebrate its success as the most practical and popular preachers' magazine by presenting to three of our readers three passage tickets, fully paid and non-assessable, New York to Palestine and return.

You have just as good a chance as anyone to secure one of these passage tickets. Send in your subscription and we will send you full particulars.

If you have decided to go, whether you secure one of these free passages or not, let us know as early as possible. We wish to make the reservations for the Current Anecdotes Club early and secure choice locations.

Write F. M. Barton, 706 Caxton Bldg., Cleveland, O.

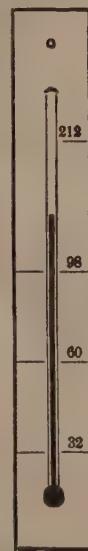
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FREEZING—Dying, goes to meeting occasionally, never takes part.

ZERO—Dead, never goes to meeting.

DIVIDEND NOTICE.

The Biblical Encyclopedia Co. will pay a semi-annual 4 per cent. dividend December 1. All stock of record of Nov. 25 or before will be entitled to dividends.

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Sermon Department.

Emotion in Religion.

[Reproduced as reported in The Chautauqua Assembly Herald.]

Lecture Delivered by DR. JAMES M. BUCKLEY

Frank Announcement of Change from Former Views—Reaction Against Emotionalism has gone too far—Emotion a necessary part—Danger to church from its decline.

It is quite possible to find one's self in an attitude apparently foreign to that which one has formerly taken. For instance, it was necessary for a great man in this country who had preached economy for many years, to begin to preach the beneficent distribution of funds. The speeches in favor of economy seemed to show that a man who does not practice economy is a traitor to his country, disloyal to his family and can not by any possibility be considered a Christian. The discourse in favor of the distribution of funds seemed to show that the moment a man begins to save for saving's own purpose, he commits spiritual suicide and is no longer a lover of his kind. When these speeches were placed side by side, whole communities laughed, but the author showed that both were true, that human limitations are such that every virtue carried too far becomes a vice.

On this platform I have opposed excesses of emotion in religion. But there has been a considerable change during the time that has elapsed since those cautions were uttered, and there have arisen persons in every denomination, and professors in almost every college who are speaking as though emotion in religion were really an obstruction to sound thinking, unbecoming and uncultivated in the eyes of philosophic and scientific men. It has seemed to me, therefore, that it is timely to call attention to the value and place of the emotional part of religion.

Mental and moral science, like other branches of human learning, are divided into systems, and divisions with special names. Books are written by certain authors either to make or maintain a place for their system which they set forth under heads in as convincing a way as they can. They have carried system so far that one who proposes to study mental and moral science to begin with must consider that he must not only comprehend the subject but memorize and keep steadily in view the various names and divisions peculiar to any author. This

[One of the sanest, conservative, and most able thinkers, who sets foot on public platform, is J. M. Buckley, editor of the New York Christian Advocate.

If Christianity were to be defended in a tourney of religions of the world, he would no doubt be selected as champion. His attitude towards present-day rationalism and criticism has been watched with interest, and by many with awe, as it appeared that his sails were spread to the prevailing wind of the times.

His change in views as announced in a lecture, and a log of the course he points out, makes most interesting reading.—Ed.]

is one of the evils of modern specialization and the multiplicity of books.

But after all, man is a unit. It is impossible to treat a man as if he were anything else. When we speak of intellectual faculties we cannot reasonably think of a man all intellect. If there were assumed to be such a man the prick of a pin would prove the contrary. Furthermore, when we speak of a man's moral qualities we cannot imagine him only a moral being.

The best words ever used to comprehend this unity of man, and the oldest, are "mind and heart." The two words really represent man and we cannot consider them apart. To the mind we naturally attribute all the thinking faculties, and to the heart the desires and affections. Conscience and will belong to both mind and heart, for there never was an act of will performed unless there was some connection with emotion. Conscience consists of the judging and feeling faculties. Without the feeling part of conscience a man would only be acting in the sphere of wisdom and folly when he said something was right or wrong, but because there is within us a peculiar emotion which approves us when we do that which we think to be right and disapproves when we do what we think to be wrong, we have what we call a conscience. It is the misery producing part of conscience that, as Shakespeare says, "makes cowards of us all," not the judging part, and the joymaking part that sustains us in every conflict in which we do right. Consider then this matter in the light of the whole man. Take anything that Christ ever said or George Washington and you will see the whole man is affected. "Ask and ye shall receive, that your joy may be full." Here is a proposition, and many do nothing but hear the proposition and pass on. But if it is accepted the mind has heard the proposition, the heart feels it, the whole nature responds to it, and then the heart will be filled with joy.

Let us try to understand what the heart is, never forgetting that it is the whole man—thinking, remembering, willing, feeling. . . . This is the mysterious personal equation. Love and hate are all that there is in the human heart. Desire, in the last analysis, belongs to love. What is love? I am not talking about the mother's love that will see something good in her son that the world knows ought to have been hanged forty years ago. That is maternal love. I am not speaking of conjugal love nor any kind that can be affected by the physical constitution. If love had no object it would be a restless condition, but love itself might be said to be dormant. It is impossible to consider God as having or being love in absolute solitude. The arguments that if there be a God of love, creation was an absolute necessity are absolutely unanswerable.

Suppose a person sees unmerited suffering. Love takes on the form of pity. Pity is love in action on a particular form of cases. Again, consider a person having

love going out into the world and finding persons suffering under merited suffering. They are thieves, murderers, vicious people, but there are signs of penitence. Love, in that case, takes on the form of mercy. Suppose love receives something spontaneously given. It takes the form of gratitude, but it is precisely the same thing that showed in pity and mercy. Moreover there is a condition in the normal human heart called sympathy. The Indians in this country had that sympathy that caused them to stretch out their hands to the Christian settler's, and they continued to do that until experience taught them the danger of it. This is the same principle of love. Self-love seems to be ingrained in the nature of human beings. If it proceeds to selfishness it is a monstrosity, but the thing itself appears to be necessary to the preservation of human life. Man could not make intelligent effort to live if he had no self-love.

Hate is the opposite of love. Hate begins in anger. Whatever you call it—righteous indignation or anything else, it has an element of combativeness in it. If it is temporary, it leaves the heart in a state of indifference, but if it is not temporary it hardens into malice and revenge, and then it would, if it were not for law, impotence, fear of other constraining forces, continue to the very destruction of the individual himself. It is philosophy to say that a man who hates is a murderer in his heart. Bring the hated object before him, make it impossible for him to avoid it, and if there be perfect hate he will endeavor to destroy the object.

Grief is caused sometimes by our own misconduct. We have no difficulty, if it takes the form of moral abhorrence, in calling it penitence. It may, however, take the form of regret where there is no sin involved. We can be grieved not only on account of what we have done, springing out of self-love, but we can be grieved on account of what our friends have done or what they have suffered or what we apprehend they may suffer, and in such cases our grief is commensurate to the gravity of the calamity.

Hope is the glad expectation of something we love or desire. Fear is the enforced expectation of something we abhor. Joy, real joy, absolute joy is the absence of sorrow, the possession of something coveted, longed for, that is loved, with an assurance of permanency. No man can be perfectly joyful when he is in any part sorrowful. Yet there is such a thing as a joyful sorrow and a sorrowful joy and they are not the same, neither is either absolute joy.

The bearing of all this is in the fact that at least one of these emotions rooted in love and hate is in operation every conscious moment of our lives.

What is the effect of this emotional nature on character and action? Eliminate from a man all that comes under the head of love, leave him only intellect, and you have not a moral monster but a monster. He can see but he cannot estimate moral values or personal relations. Take that man denuded of everything that comes under the head of

love and introduce to him everything that comes under the head of hate and then you have a moral monster. The world has many of them. The great alienists are debating whether they are to be regarded as the summation of sinners or the victims of moral insanity.

We judge every man by his habitual emotions. If he is a vicious man and we know it, we do not expect pity to govern him nor mercy nor gratitude. We do not expect sympathy from him. We expect the man who has average self-love to be kind to people. He has philanthropic instincts, and is the average citizen that binds up a nation that can be relied upon to prosper. This is the class of persons whose self-love is less than their benevolence.

What is the relation of this subject to religion? Speaking generally, non-Christian religions have very little to do with the emotional nature. Mohammedanism practically puts an end to the emotional nature in its relation to life, death and futurity. It holds up the stupendous power of fate, calling it God. As for Buddhism, almost everything in the way of simple love of mankind is subordinated absolutely and the highest conception of being is final annihilation.

If you were to take from any one all the pity, love, sympathy, hope, fear, what have you left? You might have left a veneration of God or the power of the universe but it would be a veneration both powerless and profitless to the man. It is what is involved in love and in hate that makes veneration of God a reasonable sentiment. Some people have criticised the character of Christ for its femininity, its weakness. But Christ is not a feminine neither a masculine character. A feminine character from the beginning of the world has not been qualified for a seat upon the throne of justice. The glory of the woman is that her sympathies are potential, that she sees hope where the masculine mind cannot see it and calls for the vengeance of the law. The real character of Christ is explained by the fact that he is pervaded by divine love, and where the feminine quality is required there Christ appears with the feminine quality, and where the masculine is required there Christ appears with the masculine quality. Do not forget the Christ who had the loving John nearest to him was the Christ that used the whip of small cords; that the Christ who said, "Come unto me," was the Christ who denounced the Pharisees in language hardly surpassed by the popes of the Middle Ages. The appeals of Christ touch the whole gamut of the human heart.

The apostles and the writers of books—all these were full of emotional energy at all times. When they preached we cannot equal it. Who was it said he could wish himself accursed for Christ? He was trying to move his brethren by the emotion he felt for them. What kind of religious testimony did they give? What sort of joy sprang up? Can you find in any of the accounts of conjugal love anything equal for expression to the joy you find in the New Testament? How did the early Christians overcome argument? Some of their own arguments were as weak as water.

The opposition often had the arguments, but they were moved by the emotion displayed by the apostles of Christianity. It was this that made King Agrippa tremble and made Festus cry out, "Thou art beside thyself." Is the Catholic church being built up chiefly by its remarkable ecclesiasticism? No. It is the missionaries of the Catholic church. You will hear the preachers of the Middle Ages discoursing on the sufferings of Christ, a discourse that will elevate you to a point of realization of the sufferings of Christ that you do not hear in the ordinary Protestant Christian churches. How did St. Patrick convert the people? By his exhortations and by his soulful singing. There is good reason to believe he was not a Catholic of the scholastic or the modern type, but whether he was or not it was the appeal to the hearts that captured the people. How was it with the Presbyterians when they began, and the Reformed Dutch church? Luther's sermons, when he was not in controversy, were so marvelously emotional that the people could not sustain themselves against them. Who thinks John Calvin was not an emotional preacher? He was a very unemotional arguer, but when he was speaking on religious experience, it was often impossible to hear him without weeping. So it might be said of many others. Take the Society of Friends; their peculiarities were against them, and they preached controversially against almost everything that existed, but the inner light inspired them and they never closed a sermon without an appeal to the heart. So they built up a society that has endured to this day. What has brought the Baptist church to its present membership of more than four millions in this country? It was the preaching of the gospel. The early Baptists, till within forty years, could be counted on to make men tremble with fear and rejoice with hope. As to the Methodists, they preached both to the head and to the heart, but wherever they could they dropped the head and aimed directly at the heart. Their sermons were composed of an exposition for about twenty minutes, and then they began to aim directly at the heart in trouble or in melting earnestness.

Wherever Christianity has ceased to hold the heart one or more of those four evils has arisen:

1. Corruption of morals in the church and outside of it.
2. Undue devotion to ritualistic forms and ceremonies.
3. The rise of false doctrine in the church.
4. The rise and rapid spread of fanatical sects.

Generally these changes on a large scale begin with the minister and the laity following—though this is not a universal rule.

How should emotion be expressed? Ordinarily it ought to be left entirely to the individual. Human beings are so constituted as to express emotions of every kind according to temperament, training and self-control. How strange it is that people seeing a man weep over his sins will call him a fanatic; yet when they think it is but natural for him to weep over the death of a member of his family. The emotion

of joy in religion we can express through hymns, in public speech, as we express other joy. Christians were organized into a church not only for the purpose of instruction but for producing more of the joy of religion. Let a man be heard groaning in a meeting today and he is suspected of insanity, and if he should rise and interrupt the minister to ask a question for his salvation, they would be sure of it. But it was not so among the early Christians.

Shall we suppress our emotions? Every proverb on anger tells us to count before we speak, on the theory that delay in expression will strike a blow to the emotion. There is such a thing as too much control. A man can steel himself so he will have no emotion, if he determines it shall not come out. The suppression of grief may produce awful disturbances, but that is to be explained on entirely different grounds, on the death-dealing power, biologically, of grief. A man, therefore, should not try to suppress his religious emotions unless he wishes to get rid of them. There are often emotions supposedly uncontrollable in a multitude. It is a mistake to stop it. In such cases, say to the multitude that no man can be a Christian unless he supports the missionary cause. Proceed in that manner, and there will be no more disturbances. When there come those uncontrollable disturbances that come either from the minister's not being acquainted with human nature or from superstition, they can easily be changed. Many men will be yelling themselves hoarse in a few weeks in favor of Roosevelt or Parker; they will sit on the platform and pound and shout. A man who had tried many cures for drunkenness without success and had become a Christian, was given by his physician a prescription for brandy. When the patient asked if something else would not do the work, the physician gave him a different prescription, at the same time advising him to "beware of these religious excitements that have turned many a fellow's head." Beware of religious excitement but do not beware of brandy. We do not propose to give up political campaigns because men are too ebullient, or anything else of that kind. We probably have not had any occasion for suppressing our emotion in religion, for the past twenty years. Of course Paul knew there had to be some limit. "God is not the author of confusion but of peace; let all things, therefore, be done decently and in order." It may be necessary sometimes to check excessive emotion, but we should never do it in any meeting unless it is necessary, and then do it quietly. Of course, if a man lets go of the rudder of reason and depends entirely on the wings of feeling, he has lost his manhood for the time. But there was a philosopher, as he thought, who bought a garden and planted in it some trees, and one tree grew unshapely and he put his wits together to keep it from growing unshapely. He made up his mind the cause of its growing was the sap, therefore he drew out a pint of sap every day and the tree did not grow unshapely because it did not grow at all. He called in a neighboring gardener to explain the matter. The experienced gardener said to him. "You took the sap out of the sapling. You ought to have drawn the sap out of your own head."

CURRENT ANECDOTES

A paper furnishing illustrations and their morals
for religious public speakers.

(Incorporating *Cut Gems*, Troy, N. Y.)

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Issued OCTOBER, 1904 Monthly

SERMON BUILDING.

Comment on an address before the Jamestown, (N. Y.), Ministerial Alliance.

I wonder that preachers are ever dry, that they ever lack for either texts, themes or ideas. A single article in "Current Anecdotes" (April, 1904, p. 427) suggested two sermons and a series of sermons.

Texts and themes come two or three times as fast as I can use them. I have scores of sermons growing, many of which in emergencies could be completed in a day. We should fertilize our minds by wide reading in literature, art, science, sociology, history and news of the day, keeping on the alert for ideas and illustrations of spiritual things. I carry a note book in which I record every suggestion that seems of any sermonic value. I may or may not ever use them, but keep them.

I read the sermons of great preachers, living and dead. They never tempt me to plagiarize, but are suggestive and stimulating, both mentally and spiritually, and nothing better reveals the many sidedness of scriptural truth. I draw from all sources to make more vivid and fresh spiritual truth.

No preacher needs to go outside the Bible for themes. The Bible was never so rich and suggestive as today after 25 years of preaching. Spurgeon was right when he called it "a bottomless book."

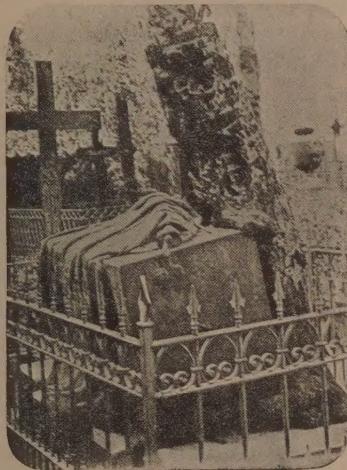
I was never more Biblical in preaching than now, never stayed closer to the Word than today. The Gospel grows richer and Christ truths larger in my thought the longer and more I study them.

And I find a close and vital relation between my spiritual and intellectual life. My mind is never so fertile as when Christ and the Holy Spirit are most real. I believe few of us have fathomed those promises of Jesus to his disciples "the night he was betrayed." "But the Comforter which is the Holy Ghost shall teach you all things. Whatsoever I have said unto you," (Jno. 14:26) and "When he the Spirit of Truth is come, he will guide you into all truth." (Jno. 16:13.)

More and more I feel the office of the preacher is to "preach the Word," to unfold Biblical truth, to "preach Christ crucified," to apply the principles of God's Word to the solution of the problems of our century and all centuries. Such a conception of the pulpit does not narrow a man but broadens him and at the same time he "feeds the flock of God."—Frederick A. Gould.

AN ILLUSTRATED ILLUSTRATION.

Psalm 2:2.



I know of nothing which brings out the meaning of the Psalm more clearly than the story of the infidel Countess of Hanover. She was a violent fighter against "the Lord and against his anointed." She had her tomb erected out of solid granite and had inscribed on one of the great blocks of granite this sentence, "This tomb shall remain undisturbed throughout eternity." It was years after the infidel was buried in this tomb that the fourth verse of the Psalm was fulfilled. "He that setteth in the heavens shall laugh: The Lord shall have them in derision." The Almighty looked upon this tomb and said to the frost, "Mock this infidel and her boastful assumption." And the frost heaved and heaved until in the masonry of the tomb there was a crack. Then God said to the wind, "Mock her," and the wind blew and blew until the crevice was filled with earth. Then God said to the birds, "Mock this infidel," and the birds responded to the call of their Maker and carried an acorn to the tomb and dropped it into the crevice. Then God said to the rain and the sun, "Mock her," and the rain and the sun worked on the earth and the acorn and in a short time a tree lifted its trunk above the proud tomb, lifting up with it the great granite block with the inscription, "This tomb shall remain undisturbed throughout eternity," and there today in that cemetery can be seen the tree holding up the rock with the boastful inscription. The tree is a witness against the assumption of the infidel.—Robert C. Wuestenberg, D. D.

What 50 Methodist Preachers Think of Current Anecdotes.

These are voluntary commendations, in almost every case accompanied by a year's subscription. All but a few of them quoted from our mail, within the past twelve months. If you have time to examine nearly 500 commendations from preachers of all denominations we will gladly send them.

In 1902 the general opinion was that Current Anecdotes was "Helpful."

In 1903 that it was not only "Helpful, but Indispensable."

In 1904 that it is still indispensable, but some are adding "The best preacher's magazine published."

The Best Preacher's Magazine.

P. ROSS PARISH, D. D., Broadway M. E. Church, Logansport, Ind.: "It is greater working value to the pastor than the more ponderous periodicals."

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1904-5. Announcement. Vol. VI.

For Special Subscription Offers see page (pink) 23.

Current Anecdotes

The Preachers' Magazine of Illustrations, Homiletics, Sermons and Methods of Church Work will present the following principal features the coming year:

Illustrative Department.

Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history rather than from imagination.

Therefore, we will have a series of Illustrations from History.

Selections of illustrations will be made from the sermons of Beecher, Parker, Spurgeon and Phillips Brooks.

Nature and science will be drawn upon in addition to current events.

The leading contributors will be:

A. C. DIXON.	S. P. CADMAN.
DAVID GREGG.	J. F. CARSON.
S. A. MORSE.	A. J. ARCHIBALD.
RUSSELL H. CONWELL.	T. M. FOTHERGILL.
A. T. PIERSON.	C. B. MITCHELL.
DAVID JAMES BURRELL.	C. B. BOLLES.

In Volume V we furnished over 800 of the choicest illustrations—as many as you will find in two ordinary books of illustrations.

Homiletic Department.

GIST OF RECENT SERMONS.

G. B. F. Hallock will continue this department, which enables us to give all of the meat of from 10 to 12 sermons each month by leading preachers all over the world.

In Volume V there were 114 sermons, by nearly 100 different preachers—more than any other homiletic magazine furnished.

The Homiletic Year.

This feature was highly commended by T. Harwood Pattison, D. D., in the Homiletic Review, as a means of furnishing the preacher timely themes for pulpit treatment—applying the Kingdom of Heaven to present-day affairs and problems. This will also be furnished by G. B. F. Hallock, who will draw upon the preachers of the past and present for the material.

Sermon Department.

In addition to the Gist of Sermons, complete sermons by the leading preachers of England, France, America, and other countries will be furnished. This gives the preacher a chance to hear a sermon.

England will be represented by Reginald J. Campbell, Mark Guy Pearce and Robertson Nicoll; France by Mons. Roberty and Charles Wagner, the latter author of *The Simple Life*, highly commended by President Roosevelt; America by R. A. Torrey, R. S. MacArthur, Russell H. Conwell, and others. A feature will be an evangelistic address by Henry Drummond, never before in print.

Methods Department.

In addition to information of successful methods, which we are collecting all the time, certain special issues will be devoted to

FINANCES, PRAYER MEETING,
ORGANIZATION, CHURCH ATTENDANCE,
SUNDAY SCHOOL, REVIVAL.

If you wish to know how other preachers are succeeding you may do so by keeping in touch with this department.

Special Features.

With wonderful effect Spurgeon once introduced the poem of the Ancient Mariner into a sermon. We will quote a number of poems that have sermons in them.

Amory H. Bradford finds many life lessons in the Paintings of Great Masters. We will reproduce several of such paintings and give their lessons.

An article on the Inerrancy of the Scriptures, by A. H. Sayce, of Oxford University, England, will clear up your views on verbal inspiration.

Additional articles by W. C. King on Why Young Men Don't Go to Church, will interest you. A prominent Jamestown, N. Y., pastor built a series of sermons on King's articles last year.

Prayer Meeting Department.

We will alternate Dean Bosworth's Studies in the Teachings of Jesus with some popular Prayer Meeting talks for the class of people who want rest and consolation and don't want to think.

Gist and Reviews of Books.

Last year we presented all that a preacher could use to advantage in sermon work from ten different books, which would have cost you at least \$10. For the coming year we have three books on our table now for this boiling process.

Current Periodicals.

We read a great deal that we never bother you about, but when there is anything worth your attention we tell you about it.

Current Anecdotes, the Practical Preachers' Magazine. Three editors and twenty or more contributors—the latter second to none presented by any homiletic magazine published—are engaged in making a magazine that will be of actual service to you in

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Prayer Meeting Topics.

By Augustus Nash.

THE LIFE OF JESUS.

Study I.

THE TIMES OF JESUS.

- 1 What was the size of Palestine?
- 2 How long was Jesus' public ministry?
- 3 How must we account for his universal influence?
- 4 Into what provinces was Palestine divided?
- 5 How did the people of Judea differ from those of Galilee?
 - (a) Judea—conservative bigotted, persecuted Jesus.
 - (b) Galilee—progressive liberal, welcomed Jesus.
- 6 Who were the Samaritans?
- 7 What was the condition of society?
 - (a) Pharisees—religious formalists.
 - (b) Sadducees—rationalists.
 - (c) Publicans and sinners—social outcasts.

Study II.

THE BIRTH OF JESUS

Luke 2: 1-20.

- 1 Where was the birthplace of Jesus? 4.
- 2 How did he come to be born there? 1-7.
- 3 How do you think of his birth in the manger? 7.
- 4 Can you imagine Jesus being born in a palace? 5.
- 5 Who received the first tidings of his birth? 8, 9.
- 6 Was there any good reason for this? 7.
- 7 Why was Jesus born into the world? 11.

Study III.

THE BOYHOOD DAYS OF JESUS.

Luke 2: 40-52.

- 1 How did the boy Jesus grow? 40.
- 2 What is the story of his visit to Jerusalem? 41-49.
- 3 What progress had he made in his studies? 46, 47.
- 4 Had he learned the secret of his birth? 48, 49.
- 5 What religious questions had he already settled? 49.
- 6 What is the last thing we hear of him as a boy? 51.
- 7 How has his boyhood affected our views of childhood?

Study IV.

THE YOUNG MANHOOD OF JESUS.

Mark 6: 1-3; Luke 4: 16-22.

- 1 What was Jesus' trade? Mark 6:3.
- 2 Were these his own brothers and sisters? 3.
- 3 Why is there no mention of Joseph? 3.
- 4 Did Jesus help support the family?
- 5 Was he educated? 2.
- 6 What were his religious habits? Luke 4: 16.
- 7 How did he look upon the Bible? 17-21.
- 8 How did God speak of these years spent in Nazareth? Mark 1: 11.

Study V.

JOHN THE BAPTIST.

Luke 3: 1-14.

- 1 What kind of a man was John?
- 2 What were his religious convictions?
 - (a) A thing of the heart. 3, 8.
 - (b) To do with daily life. 10-14.
 - (c) Strict moral standard. Mark 6: 18.
- 3 What was his mission? 3, 4.
- 4 What were the common sins of the people? 10-14.
- 5 What was his message? 3.

The Biblical Encyclopedia (F. M. Barton, Cleveland, O., publisher) is peculiar in that it contains material which hooks into the ears of the hearers, commanding and holding their attention.

Other commentaries are aimed at the head of the preacher. The Biblical Encyclopedia furnishes ammunition to be aimed at the heart of the one who hears the preacher.

One of the illustrative commentations on Mark 6, 7 illustrates this: It gives an incident of how an old man proved by this text that there was a sin in which man exceeded the devil.

Another instance is where a peasant complained to his bishop of being troubled by temptations. The bishop replied that the King had two castles—one inland and one on the coast, where it was liable to attack. Which commander does he regard the most highly? He of LaRochelle on the coast, for the danger he endures. The bishop replied: "My heart is like the castle of Montefold, and thine like La Rochelle."

\$1.50 each for 12 Prize Illustrations.**TO BE SUBMITTED BEFORE FEBRUARY 1.**

Many of our readers have been kind enough to say that they regard one number of Current Anecdotes worth a year's subscription, because they have found one or more illustrations that exactly fitted a sermon. Therefore, we are the more earnest to have one or more illustrations in each number that will attract universal attention.

For the best twelve submitted we will give \$1.50 each, contributors giving us the right to use any submitted, whether they win the prize or not; and not to be returned in any event.

1. They must not be over 250 words long.

2. Must have action or persons in them, be authentic, and not theoretical or moralizing. The theme and text illustrated should be mentioned.

3. Need not be original, but must not have been printed in periodicals of general circulation within past year, nor be from books of illustration, especially not from back numbers of Current Anecdotes.

P. S.—The editor who will examine them is not otherwise, but he is honest, and if you are going to feel chagrined because he chooses some other illustration, don't send any. Address Illustration Editor Current Anecdotes, 22 Grace Ave., Lakewood, O.

Following is an illustration that was awarded a prize in our last competition:

BREATHE OR DIE.

John 10: 10; John 5: 40; Luke 13: 34.

One summer day, shortly before the train was to leave the station in S., a man toiled painfully up the steps of the car and dropped into a seat near the door. His gaunt frame, and hollow cheeks suffused with the hectic flush, pallid forehead, on which the perspiration stood in beads, and gasping breath, told only too plainly the story. He was in the last stages of consumption. Accompanying him was his wife, her anxiety evident in every feature and action. As she busied herself in little ministries of love, brought a glass of water, bathed his brow and smoothed his hair, she furtively wiped away a tear. The man leaned his head upon the back of the seat in front and struggled for breath in gasps that shook his body and were audible to those near. A dozen passengers seemed to say by their sympathetic glances, "We would gladly help." There was nothing they could do. The car was full of air, his wife at his side; sympathetic men and women around him—but the man must breathe for himself or die.

Men live in the atmosphere of grace. Christian friends are anxious and prayerful. The Great Physician freely offers the waters of life. The one thing the sinner must do or perish forever, is to reach forth the hand and take; or, simpler yet, breathe it in. (See the words respiration and inspiration in dictionary.)—M. J. Winchester.



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